

The Burdett-Coutts collection of Greek manuscripts: Manuscripts from Epirus

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Baroness Angela Georgina Burdett-Coutts (1814-1906), a wealthy English noblewoman, bought a group of more than ninety Greek manuscripts in 1870-72 through the Reverend Reginald Barnes, who had purchased them acting on her behalf in approximately 1864 from a dealer in Ioannina (then Albania, now north-western Greece)¹. The Baroness died in 1906 but it was not until after her husband's death in 1921 that the manuscripts were sold. A first lot of sixty-two codices was auctioned in London at Sotheby's in May 1922²; the University of Michigan, Ann Arbor, acquired fifty-six³, the majority through the American antique book dealer and collector Wilfrid M. Voynich (1863-1930)⁴; at the same sale, two were bought by the British Museum (actual shelfmarks *Add.* 40.655, 40.656).

A second lot of Twenty-seven manuscripts from the same collection, which had been presented to Sir Roger Cholmeley's School in Highgate (London) and later (1938) deposited at the British Museum (which acquired two (1938), actual shelfmarks *Egerton* 3145 and 3154), was auctioned at Sotheby's London in June 1987⁵; twenty were bought by the National Library of Greece (Athens)⁶, one by the British Library

(actual shelfmark *Add.* 64.797), the remaining manuscripts were dispersed among other institutions⁷.

I have so far examined eighty-one of the ninety-one Burdett-Coutts manuscripts, fifty-six in Ann Arbor⁸, twenty in Athens⁹ and five in London¹⁰; I have dedicated two papers to these interesting and virtually unknown manuscripts¹¹; a book will be specifically devoted to the Burdett-Coutts collection¹².

Here I will describe the twelve Burdett-Coutts manuscripts which, in my opinion, show by their subscription or by their appearance an Epirote origin, as might be expected considering that they were acquired in Ioannina, the capital of Epirus. In the *Appendix* I have listed the previous bibliography on Epirote manuscripts (*Epirote manuscripts: the previous studies*), attributing to each book or paper a number; in the course of this study it will be referred to by

⁷) See *N. Tchernetska*, Cambridge UL *Add.* 4489, Athens EBE 4079, and the Burdett-Coutts collection of Greek manuscripts. *Codices Manuscripti* 52/53 (2005) 21-30 (n° 34). One manuscript is in the United States, Brown University, Providence, one in Canada, Montreal, McGill University; the location of the remaining manuscripts is unknown.

⁸) All the manuscripts they acquired at Sotheby's sale, namely Ann Arbor, U. Mich. Mss. 15-22, 23a, 23b, 24-54, 55a, 55b, 56-61, 65-69, 78, 79, 83. Cf. Sotheby, Wilkinson & Hodge, The Burdett-Coutts Library, and *Tchernetska*, (n° 34).

⁹) I have seen all the manuscripts the National Library acquired at Sotheby's sale, Mss. EBE 4078-4097. Cf. Sotheby's, Western Manuscripts and Miniatures., and *Tchernetska*, (n° 34)-

¹⁰) The British Library, *Add.* 40.655, 40.656 (both acquired in 1922 Sotheby's sale, lots 220, 172), 64.797 (acquired in 1987 Sotheby's sale, lot 54), *Egerton* 3145 and 3154 acquired by the British Museum in 1938 (British Museum Catalogue of Additions to the Manuscripts 1936-1945. London 1970, 343-344; *Olivier*, Répertoire, n° 1590).

¹¹) A. Cataldi Palau, Greek manuscripts from the Meteora monasteries in the Burdett-Coutts collection, Pre-Acts of the International Conference: Mediaeval Book Centres: Local Traditions and Inter-regional Connections. Held at the State Institute for Art Studies, Moscow, 5-7 September 2005, p. 35; A. Cataldi Palau, Bindings from Epirus and Thessaly from the Burdett-Coutts collection. Acts of the Symposium on Byzantine Bookbinding, Hellenic National Research Foundation, Athens 13-16 October 2005 (in print).

¹²) A. Cataldi Palau, The Burdett-Coutts collection of Greek manuscripts (in print).

¹) The exact date of the acquisition is not known. The Reverend Barnes's travels in the East lasted for several years; he returned to England ca. 1870. Cf. *K. W. Clark*, Eight American Praxapostoloi. Chicago, Ill. [1941], 10, 16, indicating 1864 as the date of the purchase.

²) Sotheby, Wilkinson & Hodge, The Burdett Coutts Library. Catalogue of the Valuable Library the Property of the late Baroness Burdett Coutts. London 15-17 May 1922; *Olivier*, Répertoire, n° 1589.

³) The manuscripts are now housed in the Special Collections Library. They are briefly described in *De Ricci*, Census 1105-1117; the shelfmarks are listed in *Olivier*, Répertoire. n° 1590.

⁴) I have seen a copy of the sales' catalogue with the names or the pseudonyms of the buyers.

⁵) Sotheby's, Western Manuscripts and Miniatures. London, 23 June 1987, lots 41-67; *Olivier*, Répertoire. n° 1591.

⁶) The Sotheby's catalogue with the names of the buyers indicates that the manuscripts now in the National Library of Athens were bought by *Axia* of London.

the surname of the author and the number attached to it. On the basis of this bibliography I have listed the Greek codices known as Epirote, adding the Burdett-Coutts manuscripts I consider as originating from that region. The manuscripts are grouped together in alphabetical order by the name of the town where they are now found (*Index of Epirote manuscripts*); each codex has a number by which it will be accompanied in the course of this paper; it refers the reader to the main characteristics and essential bibliography of each item (*List of Epirote manuscripts*).

General characteristics of Epirote manuscripts

The scholars who towards the end of the nineteenth century started showing an interest in Epirote manuscripts and describing them were concerned more with the texts they contained than with their palaeographical and codicological characteristics; these studies are in fact catalogues of codices which happened to belong to libraries in Epirus¹³. Other investigations concerned single manuscripts, found in Epirote libraries, which were considered particularly interesting¹⁴.

The first scholar who emphasized the common denominator of these manuscripts from the point of view of palaeography and codicology was *Linos Politis* in his paper *Παλαιογραφικά από την Ἠπειρό* (1973)¹⁵. The studies which followed have contributed to the definition of the characteristics of Epirote manuscripts, each article adding new elements to the knowledge of these codices and increasing with new items the number of those which were already known¹⁶. Scholars who have studied the Epirote manuscripts from the palaeographical or codicological point of view have agreed on the fact that these codices show no peculiar features which might help in differentiating them from other groups

of artifacts¹⁷. In fact, the analysis of the codicological characteristics does not help because too many outside factors have an influence on the choice, e. g., of the writing material or of the page layout. Manuscripts destined to contain a Gospel or a Gospel lectionary, which form the contents of most Epirote manuscripts, were usually written on parchment and in two columns whatever the region or the date in which they were copied, therefore the predominance of these two elements in the codices analyzed cannot be taken as an Epirote characteristic. Parchment, in Epirote manuscripts, is often of a rather poor quality, but that often happens in codices copied in the provinces; as to the format or the ruling type, I have not noticed, in the manuscripts I have analyzed, any peculiarities which would help in differentiating Epirote from other provincial codices. The most difficult element to define is the script; the easiest the decoration.

SCRIPT

The script of Epirote manuscripts has until now defied any essay of classification. It may be noted that the ink is often dark-brown or black, but the writing in itself, unlike that of South Italian manuscripts, which has been analyzed and divided into well-defined categories, shows no peculiar elements which would allow any similar categorization. Considering particularly manuscripts dated or datable from the 13th to the 15th centuries, two styles of writing are recognizable:

1) *Flat style*. Exemplified by the codex Ann Arbor, University of Michigan, Ms. 38, [n° 34]¹⁸, *Menaion*, datable to the second half of the 13th century (Pl. 1, f. 15).

The scribe often uses a dark-brown or black ink and a thick calamus. The interlinear space is reduced. Many letters are written in their majuscular form, particularly *gamma*, *delta*, *epsilon*, *theta*, *kappa*, *lambda*, *pi*, *tau*; *zeta* is large, with the form of a three; *theta* is

¹³) See Appendix, *Epirote manuscripts: the previous studies*, nos 1-8.

¹⁴) See Appendix, *Epirote manuscripts: the previous studies*, nos 9-12.

¹⁵) See Appendix, *Epirote manuscripts: the previous studies*, n° 13.

¹⁶) See Appendix, *Epirote manuscripts: the previous studies*, nos 14-, following.

¹⁷) *Reinsch* (1991), (n° 27), 97: 'Vielleicht gelingt es in der Zukunft, mit genügender Sicherheit einen epirotischen paläographisch-dekorativen Formenkanon zu erstellen, ich bin da jedoch sehr skeptisch'; *Weyl Carr* (1992), (n° 30), 569. After listing a number of manuscripts from Epirus, the scholar adds: '... there is nothing concrete either artistically or codicologically that identifies the books as visibly Epirote.'

¹⁸) This number, and all the following in square brackets accompanying the manuscripts shelfmarks, refer to the Appendix, *Index of Epirote manuscripts* and to the brief manuscript's description and essential bibliography in the *List of Epirote manuscripts*.

always majuscule, round, usually quite large and juxtaposed to the other letters. Letters tend to be all of the same height, with very short ascending and descending vertical traits; this is particularly noticeable with *rho*, short and curving to the right, and *tau*, which has the same size as the other letters, both characterizing this style. The horizontal upper traits of majuscule *gamma*, majuscule *pi*, *tau*, minuscule *sigma*, are prolonged in a straight line which connects one letter to the other. Majuscule triangular *delta* with the bottom line prolonged to the left and the right diagonal line curved after the end of the letter (Pl. 1, first col., lin. 4), majuscule *lambda* with the right trait quite open and undulating, large and flat *omega* (Pl. 1, first col., lin. 2), provide a contrast to these straight lines. The ligature *epsilon-iota* shows an upright *epsilon* slightly inclined to the left and *iota* descending vertically (Pl. 1, first col., lin. 11 a. i.). The decorated initials, simple but characteristic, are traced by a double line and often filled with brown.

This style of writing is very often observed in manuscripts dated or datable to the 13th century, as¹⁹:

- London, *Add.* 27.865, [n° 14], *Sticherarion* with musical notes, written by the notary Nicholas, for the Church of the Archangel Michael of the bishopric of Ioannina (f. 154)²⁰, datable to the second half of the 13th century²¹, very similar to U. Mich. Ms. 38; note, e. g., the peculiar *csi* (Pl. 1, 2nd col., lin. 14 a. i.; a letter with the same form in *Add.* 27.865, [n° 14], f. 85v²²).
- Oxon. Bodl. Clarke 8 (a. 1253), [n° 7], *Lectionary of the Gospels*.
- Athens EBE 2672 (a. 1270), [n° 41], *Lectionary of the Gospels* with musical notation in red (Pl. 2, f. 75); it shows the characteristic flat letters, short *tau*, large juxtaposed *theta* (first col., lin. 1, lin. 5), short *rho* turned to the right (first col., lin. 1), large triangular *delta* (2nd col., lin. 4 a. i.), majuscule undula-

ting *lambda* (2nd col., last line), ligature *epsilon-iota* (2nd col., lin. 10 a. i.). The decorated initials in red are similar to those of the manuscripts listed *supra*.

- 2) *Traditional style*. Exemplified by Athens, EBE 2112, [n° 29], *Lectionary of the Gospels*, datable to the 13th century ex. (Pl. 6, f. 54).

This style is more difficult to define than the previous one as it has absorbed many characteristics of the 'flat' style; horizontally developed letters appear together with features typical of this *traditional* style. A characteristic letter, differentiating this type of writing from the previous one, is a minuscule *delta*, tall and inclined to the left, sometimes quite pointed at the top (Pl. 3, Ath. EBE 4080, [n° 28], f. 122, second col., lin. 15; Pl. 6, first col., lin. 10; Pl. 5, Ioannina, EHM, no n°, [n° 25], α, 2nd col., lin. 3, 5, 7 a. i.²³); characteristic ligatures are *pi* with *alpha* written above it and *alpha-rho* with a round and large *rho* (Pl. 6, first col., lin. 1, lin. 5; Pl. 5, β, col. 1, lin. 13; col. 2, lin. 2²⁴; London, *Add.* 37.008, [n° 18], f. 6²⁵).

Other characteristic letters are:

Alpha very often in a majuscular form, with the diagonal trait sometimes detached from the round part of the letter (Pl. 5, β, first col., lin. 5, lin. 6; Pl. 6, first col., lin. 4 a. i.).

Beta always majuscule, more or less emphatically heart-shaped.

Epsilon often in ligature with *iota* (Pl. 6, 2nd col., lin. 3; London, *Add.* 37.008 (a. 1413), [n° 18], f. 6, 2nd col., lin. 4 a. i.²⁶).

Zeta in form of a three (Pl. 4, U. Mich. Ms. 59, [n° 36], f. 23, first col., lin. 8; Pl. 5 α, first col., lin. 7).

Theta often in majuscular form, round and large, the central trait undulating and pointed (Pl. 5 α, first col., lin. 3).

Lambda almost always in majuscular form, the left trait short, the right one open and curving to the left.

Rho quite small and turned to the right as in the *flat* style.

¹⁹ In chronological order.

²⁰ Τέλος σὺν θ(ε)ῶ τοῦ στιχεραρίου · Χ(ριστ)ὲ σῶσον τὸν γράψαν(α) τὸ παρὸν στιχεράριον Νι(κό)λ(αον) εὐτελ(ῆ) δομέστ(ικον) καὶ νομ(ικόν) τῆς ἀγιωτ(άτης) ἐπισκοπ(ῆς) Ἰωαννίν(ων) θείου τεμένους, Μιχαὴλ πρωταγγέλου, συνάμα τῷ κτισαμ(έν)ῳ Μονηροβιώτῃ · ἀμὴν ἀμὴν γένοιτο, Χ(ριστ)ὲ παντάναξ.

²¹ Cf. *Cataldi Palau* (1997) (n° 32), 18-20 and Tav. 13. Ioannina is mentioned as bishopric in the subscription; as in 1319 it became a Metropolis, this manuscript must have been copied before that date.

²² Reproduced by *Cataldi Palau* (1997) (n° 32), Tav. 13, lin. 10.

²³ Reproduced by *Politis* (1973) (n° 13), Ἰωάννινα, Ἑταιρεία Ἑπειρωτικῶν μελετῶν (henceforth EHM) no n°, Pl. 8 α.

²⁴ Reproduced by *Politis* (1973) (n° 13), Pl. 8 β.

²⁵ Reproduced by *Cataldi Palau* (1997) (n° 32), 45, Tav. 8, 2a col., lin. 4 a. i.

²⁶ Reproduced by *Cataldi Palau* (1997) (n° 32), 45, Tav. 8.

Manuscripts copied in this fashion are²⁷:

- Ioannina, Zosimaia Bibl. n° 17, [n° 24], datable to the 13th century²⁸.
- Scamneli, Church of St Nicholas n° 1, [n° 55], datable to the 13th century²⁹.
- Athens EBE 4080³⁰, [n° 28], *Lectionary of the Gospels*, datable to the end of the 13th century (Pl. 3, f. 122).
- Athens EBE 2112, [n° 29], datable to the end of the 13th century (Pl. 6, f. 54).
- Athens, Benaki Mus. 53, [n° 16], (a. 1319-1342).
- Ann Arbor, U. Mich. Ms. 59, [n° 36], datable to the 14th century by the watermarks (Pl. 4, f. 23).
- London, Add. 37.008, [n° 18], (a. 1413)³¹.
- Ioannina, Zosimaia Bibl. n° 20 (a. 1451), [n° 19]³².

DECORATION

The decoration of Epirote manuscripts is quite characteristic. Strong identities between South Italian and Epirote codices were noted by many scholars, in particular *Irmgard Hutter*³³, *Giancarlo Prato*³⁴ and *Dieter Reinsch*; this scholar in particular underlined how strong were the cultural and commercial ties between these two regions, circumstances which explained the identities between the manuscripts originating from the two provinces³⁵. In fact, the decoration of Epirote manuscripts might at first sight seem similar to that of South Italian artifacts for the vivacity of the colours and the variety of the motifs employed; I find however that the Epirote type of ornamentation is somewhat different.

INITIALS

Decorative initials in Epirote manuscripts are, as a rule, drawn with abundant knots and rings and filled with lively colours (red, white, yellow, green). These initials often represent animals, but not as often as in South Italian manuscripts, which display a variety of monsters with multiple heads or biting their tail,

fishes, birds climbing on the stem of a letter. In Epirote manuscripts zoomorphic initials are usually limited to snakes, typically going round the stem of the letter *tau*, or fishes, usually forming an *omicron*; some animals which are popular in South Italian codices, as dogs or monsters, seldom appear in Epirote manuscripts.

Anthropomorphic initials are, as a rule, limited to *epsilon* with the centre trait shaped as a human hand in the attitude of blessing; all other types of anthropomorphic representation are exceedingly rare. In South Italian manuscripts, on the other hand, letters with anthropomorphic shapes, as *omicron* containing a human face or majuscular *pi* formed by two human figures or by parts of the human body are frequent.

The decorated initials appearing most frequently in Epirote manuscripts are *tau* and *epsilon*; this is due to the contents of the codices, very often Gospels or Gospel lectionaries, with most parts of the text starting with Τῷ καιρῷ ἐκείνῳ, or Ἐν ἐκείνῳ τῷ καιρῷ. These initials are usually quite long, sometimes occupying half of the page, and often set outside the text block, which implies that they were added, either by the scribe himself or by a professional artist, when the text was already written. These decorated initials are usually in two or three colours; red often predominates, with white or yellow touches; sometimes the initials are in two colours, half in red, half in white. Green appears sometimes (cf. Pls. 7, 8, Ann Arbor, U. Mich. Ms. 28, [n° 32]; Pl. 9, U. Mich. Ms. 17, [n° 38]); blue is rare.

Types of decoration:

KNOTS, RINGS

One, two, three or more knots and rings often appear around the stem of *tau*, depending on its length; they are frequently in a contrasting colour. The stem may be red with white or yellow knots (Pl. 3, Athens, EBE 4080, [n° 28], f. 122); or green, with white knots (Pl. 7, Ann Arbor, U. Mich. Ms. 28, [n° 32], f. 86v). A frequent combination shows a red stem with one or more white or green rings around it (Pl. 16, U. Mich. Ms. 43, [n° 35], f. 75). The horizontal part of *tau* often has undulating bands hanging down from it, *wings*, sometimes in a contrasting colour e. g. white accompanying a red stem, or in alternating colours, one *wing* in red, the other in white (cf. Ioannina, Archimandreon n° 10, [n° 30], f. 34v³⁶; EHM no number, [n° 25]³⁷;

²⁷ In chronological order.

²⁸ Reproduced by *Politis* (1973) (n° 13), Pl. 7.

²⁹ Reproduced by *Politis* (1973) (n° 13), Pl. 13.

³⁰ A manuscript from the Burdett-Coutts collection, see *infra*.

³¹ Reproduced by *Cataldi Palau* (1997) (n° 32), Tavv. 7-8.

³² Reproduced by *Politis* (1973) (n° 13), Pls. 20-21.

³³ *Hutter* (n° 15), III. 1, 157.

³⁴ *Prato* (n° 26), 164.

³⁵ *Reinsch* (1991), (n° 27), particularly 80-84.

³⁶ Reproduced by *Politis* (1973) (n° 13), pl. 3a.

³⁷ Reproduced by *Reinsch* (1991), (n° 27), Pl. 13.

London, *Add.* 37.008, [n° 18], f. 6³⁸); in other instances the *wings* hang down from the top part of the letter and rise from the bottom part of it, in a contrasting colour (Pl. 3, Athens, EBE, 4080, [n° 28], f. 122; Pl. 5α, Ioannina, EHM, no n°, [n° 25]³⁹).

ZOOMORPHIC FORMS

Animals are as a rule limited to snakes, typically going round the stem of the letter *tau* (e. g. Athens, EBE 2112, [n° 29]⁴⁰); or fishes, usually forming the letter *omicron* (e. g. U. Mich. Ms. 28, [n° 32], f. 109v; cf. U. Mich. Ms. 59, [n° 36], Pl. 18b, f. 123v).

ANTHROPOMORPHIC FORMS

Epsilon, with the middle trait shaped as a human hand in the attitude of blessing, often shows the same characteristics as the letter *tau*; it stands on a large base, sometimes it is perched on a vertical stand, with knots in contrasting colours or one or more rings around its lower part (Pl. 5, Ioannina, EHM, no n°, [n° 25], plates α and β⁴¹; Pl. 8, Ann Arbor, U. Mich. Ms. 28, [n° 32], f. 4v; Pl. 18a, U. Mich. Ms. 59, [n° 36], f. 124v). The empty parts of the letter are sometimes filled with red or covered by yellow wash.

BORDERS

Borders in Epirote manuscripts are usually rectangular, decorated with a variety of tressed motifs, intertwined ribbons, stripes going through rings, in one, two or three colours, the most popular of which are white, red and yellow (Pl. 2, Athens, EBE 2672 [n° 41]⁴²; Pl. 5β, Ioannina EHM, no n°, [n° 25], Pl. 8β in *Politis* [1973]). These borders show patterns similar to those of manuscripts from South Italy but rarely end with canine or serpentine heads as is often the case in those codices. They usually have characteristic *wings* jutting out at the four corners of the rectangle (Pl. 3, Pl. 23, Athens, EBE 4080, [n° 28], f. 122, f. 38; Pl. 9, Ann Arbor, U. Mich. Ms. 17, [n° 38], f. 6; Pl. 10, U. Mich. Ms. 29, [n° 37], f. 68; Pl. 13, U. Mich. Ms. 31, [n° 33], f. 208v; Pl. 17, U. Mich. Ms. 50, [n° 31], f. 50v).

TITLES

The main titles are sometimes written in bizarre epigraphic majuscules, traced by double lines and fil-

led with red (Pl. 4, Ann Arbor, U. Mich. Ms. 59, [n° 36], f. 23; Pl. 10, U. Mich. Ms. 29, [n° 37], f. 68), but titles in red or in brown ink, written with the script of the text, also appear (e. g. Pls. 3, 4, 9, 17, 23), whereas titles within the text are usually written with the normal writing in red and sometimes covered with yellowish wash.

The Epirote manuscripts in the Burdett-Coutts collection

Many items belonging to the Burdett-Coutts collection are recognizable as Epirote by the script and even more by the decoration; this is not surprising considering that these manuscripts were bought in the capital of Epirus, Ioannina. Only a few of the eighty-one codices belonging to this collection I have seen, however, have a precise indication of an Epirote origin. As there is no definite element to confirm their provenance, the script, decoration and codicological characteristics of each codex have been compared to items certainly deriving from that region in order to establish their eventual Epirote origin. I have been very conservative, selecting only the manuscripts for which the similarities with dated and subscribed Epirote codices are almost indisputable; but further studies may reveal that many more manuscripts in this collection indeed originate from the region of Epirus.

List of manuscripts from Epirus in the Burdett-Coutts collection

1.	Ann Arbor, U. Mich. Ms. 17,	[n° 38]
2.	U. Mich. Ms. 28,	[n° 32]
3.	U. Mich. Ms. 29,	[n° 37]
4.	U. Mich. Ms. 31,	[n° 33]
5.	U. Mich. Ms. 38,	[n° 34]
6.	U. Mich. Ms. 43,	[n° 35]
7.	U. Mich. Ms. 50,	[n° 31]
8.	U. Mich. Ms. 59,	[n° 36]
9.	U. Mich. Ms. 83,	[n° 27]
10.	Athens, EBE 4079,	[n° 23]
11.	EBE 4080,	[n° 28]
12.	EBE 4090,	[n° 48]

The first items to be submitted to the test for Epirote characteristics have been the dated or datable manuscripts and those with a subscription or with a relevant possession note.

³⁸) Reproduced by *Cataldi Palau* (1997) (n° 32), 45, Tav. 8.

³⁹) Reproduced by *Politis* (1973) (n° 13), pl. 8α

⁴⁰) Cf. numerous reproductions in *Marava-Chatzinicolaou - Toufexi-Paschou*, vol. II, n° 26.

⁴¹) Reproduced by *Politis* (1973) (n° 13)pl. 8.

⁴²) Reproductions in *Marava-Chatzinicolaou - Toufexi-Paschou*, vol. II, n° 8.

*DATED OR DATABLE MANUSCRIPTS, MANUSCRIPTS
WITH A SUBSCRIPTION OR A POSSESSION NOTE*

Among the 81 manuscripts of the Burdett-Coutts collection I have seen, only the four listed here in chronological order are dated or datable with certainty⁴³; two of them, [n° 31] and [n° 37], have, I think, an Epirote origin:

- 1) Ann Arbor, U. Mich. Ms. 34, undated but datable to the years 1244-1287 by the dates of the life of its owner, Antonios Malakes (f. 367v), archbishop of Verioia⁴⁴;
- 2) U. Mich. Ms. 50, [n° 31], dated a. 1395 (f. 149v) [the date only is clearly visible];
- 3) U. Mich. Ms. 30, dated a. 1430 (f. 390); written by Theodore Kotza, from Methone, paid by Michael Lardea. Possession note of the monastery of St Nicholas of Trikala.
- 4) U. Mich. Ms. 29, [n° 37], dated a. 1437 (f. 306); copied by George Kotylis.

Three manuscripts have a subscription but no date; only two of them, [n° 33], [n° 38], have in my opinion an Epirote origin:

- 5) U. Mich. Ms. 17, [n° 38], mayben copied by George, whose name is written on f. 13, datable to the late 15th century;
- 6) U. Mich. Ms. 26, copied by Mark, whose name is written in cryptography (f. 270v), datable to the 14th century;
- 7) U. Mich. Ms. 31, [n° 33], copied by the priest Romanos Irinopoulos (f. 208v), datable to the 14th century.

Several manuscripts of the Burdett-Coutts collection have a possession note showing their provenance from monasteries, particularly from those of the near-by region of Meteora. Only one codex, however, has a possession note with the precise indication of an Epirote origin:

- 8) Athens, EBE 4090, [n° 48], datable to the 15th century, possession note on f. 218v.

Five of these eight manuscripts, U. Mich. Ms. 17, [n° 38], U. Mich. Ms. 29, [n° 37], U. Mich. Ms. 31, [n° 33], U. Mich. Ms. 50, [n° 31] and EBE 4090, [n° 48], may be deemed Epirote by the writing and the decoration, although only one of them has a definite indication of originating from that region; we will examine them in detail *infra*.

As to the other three manuscripts with a subscription:

- U. Mich. Ms. 26, a 14th century manuscript in oriental paper, containing a *Synaxarion* and *Menologion*, with the name of the scribe, the *hieromonachos* Mark, written in cryptography at the end (f. 270v), is probably not Epirote. This manuscript may be compared to codex Oxon. Bodl. Cromwell 22⁴⁵, containing *Theodore Studites*, *Paul Euergetinos*, *Catecheses*⁴⁶, parchment, dated a. 1314/15, copied, as this one, by a *hieromonachos* Mark who, as our scribe, wrote his name in cryptography; a note indicates that in the second half of the 16th century the manuscript was in the Metropolis of Grebena, South Macedonia, mentioning bishop Jeremias of Grebena and *pro-hegoumenos* Sophronios of a Theotokos monastery in the same bishopric. *Irmgard Hutter* thinks the Oxford codex was probably copied in Constantinople and this might be the place of origin of our manuscript as well⁴⁷.

The binding shows a small portable icon in bronze glued in the middle of the front plate; it represents in the centre St Nicholas, to the left Jesus with the Gospel, to the right the Virgin with the Maphorium, in position of Deesis. This icon indicates a provenance from the Russian Solovezkij monastery, near Archangelsk, and can be precisely dated to the middle of the 17th century⁴⁸.

⁴³) Athens, EBE 4093, dated a. 1624, will not be considered because of its late date.

⁴⁴) R. Nelson, The Manuscripts of Antonios Malakes and the Collecting and Appreciation of Illuminated Books in the Early Palaeologan Period. *JÖB* 36 (1986) 229-254: 230, 242; A. Marava-Chatzinicolaou - Ch. Toufexi-Paschou, "Αγνωστο χειρόγραφο του Ἀντωνίου Μαλάκη. Εὐφρόσυνον. Ἀφιέρωμα στὸν Μανόλη Χατζηδάκη. I-II, Athens 1991, II 742-748; B. L. Fonkič, O novoj rukopisi Antonija Malakisa (in Russian) in B. L. Fonkič, Grečeskie rukopisi evropejskih sobranij. Moscow 1999, 56-57.

⁴⁵) Turyn, GB n° 53; Repertorium I, n° 266; *Hutter*, CBM III. 1 (1982) (n° 15), n° 142.

⁴⁶) B. Crostini Lappin, A fourteenth-century Homiliary for Nuns: Structure, Composition and Context of ms. Cromwell 22. *BZ* 95 (2002) 35-68, with bibliography.

⁴⁷) Crostini Lappin, art. cit., 46, has the same opinion about the origin of the codex.

⁴⁸) I thank Dr Aleksandr Mušin, of the Academy of Sciences of Russia, Institute for the History of Material Culture, who has kindly examined the photograph of this binding and given me the relevant information about its origin; he also referred me to a very similar *Encolpio*, or portable icon, reproduced by F. Stohlman, Gli Smalti del Museo Sacro Vaticano. Città del Vaticano 1939 (Catalogo del Museo Sacro II), Tav. 27, S 110; cf. p. 49.

- U. Mich. Ms. 30, dated a. 1430, in occidental paper, containing the *Gospels*, has a possession note from a monastery situated in the vicinity of Epirus⁴⁹, but given the quality of this codex and the lovely full-page miniatures which adorn it, as well as the ‘Τῶν Ὁδηγῶν’ style of writing⁵⁰, it seems probable that it was copied in a great centre, maybe in the capital, and only later brought to the monastery, where the possession note was added.
- U. Mich. Ms. 34, a late 13th century manuscript in excellent quality parchment, containing a *Praxapostolos*, has been recently studied in detail by Robert Nelson, who dedicated a paper to its owner, Antonios Malakes, attested as archbishop of Veroia in 1285⁵¹.

Description of the dated or subscribed Epirote codices in the Burdett-Coutts collection

- 1) [n° 38] **Ann Arbor, U. Mich. Ms. 17**
(Burdett-Coutts III 29; Gregory I 223)⁵².
mm 215 x 160 (210 x 154), ff. I, 1-174, one col. of 22 lines, datable to the late 15th century, *ante* 1507.

Binding

Contemporary, 13/14 mm thick wooden boards grooved on three sides, covered with plain brown leather, very ruined.

Contents

(ff. 1-5) Several later notes recording the deaths of various persons, probably monks, lists of expenses, astronomical notations and tables; (ff. 6-154) *Euchologion*. Liturgies of St John Chrysostom, St Basil and Presanctified, title (f. 6) Η χρυσοτερεπής καὶ θεία λειτουργία τοῦ Χρυσοστόμου · καὶ σοφοῦ Ἰωάννου, inc. Μέλλων ὁ ἱερέ(υ)ς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν⁵³ (Pl. 9).

⁴⁹ On the *verso* of the back plate of binding, in black ink (modern): ετοῦτω το βιβλίον | εἶναι ἀπο τὸν ἅγιον Νικόλαον | ἀπο Τρίκαλα.

⁵⁰ Cf. L. Politis, *Eine Schreiberschule im Kloster Tōn Ὁδηγῶν*. BZ 51 (1958) 17-36; 261-287.

⁵¹ Nelson, *The Manuscripts of Antonios Malakes*. cit., 230; 239-240. See also Clark, *Eight American Praxapostoloi*, cit. n. 1, 6-13 and the bibliography cited here at n. 44.

⁵² Sotheby's, 1922, n° 173; *De Ricci*, Census 1106; Clark, *A Descriptive Catalogue* 284-285, with bibliography.

⁵³ See an accurate description of the contents in Clark, *A Descriptive Catalogue*; cf. also P. J. Fedwick, *Bibliotheca Basiliana Universalis* IV 2, Turnhout 1999 (CC), 350.

Material

Paper, with watermarks among which *Tête de Boeuf* surmounted by a cross with a serpent around it, counter-mark *P* in a corner; similar types are *Briquet* 15.366-15.448 (from 1474 to 1530)⁵⁴.

At the end of the manuscript has been added a palimpsest parchment folio, in minuscules datable to the 11th century, in two columns each measuring mm 70 with a small intercolumnium of 10 mm; 26 lines of writing are now visible but apparently there were more. The writing, inclined to the right and hanging from the lines, has not been erased. A line (6) reads: παραλύσει τῆς ἀρχῆς ὅσον οὐπω ἀνδρὶ παραδούς, a text similar to Synesius of Cyrene, Epist. 127, line 37.

Composition

Formed by 21 quires, mostly quaternios⁵⁵, signed by the scribe in the upper right-hand corner of 1r and the lower external corner of 8v. Ruling type not visible. Written surface mm 155 x 95, ll. 22.

Script

All the same scribe, who uses a black ink; this is the style I have called *traditional*; the letters are upright, with a noticeable contrast between small and large letters, as a peculiar square *theta* (Pl. 9, f. 6, line 1; Pl. 14, f. 75v, lin. 9 a. i., last line), and the ligature *ypsilon-rho*, characteristic of this style, with *rho* forming a very large circle (Pl. 9, f. 6, line 8; Pl. 14, f. 75v, lin. 9); a peculiar καί (Pl. 9, first line of the title; Pl. 14, lin. 3). Several round letters are filled with red.

Prayers for various persons

(f. 13) μνησθητι Κ(ύρι)ε τὴν ψυχὴν τοῦ δούλου τοῦ θεοῦ Γεωργίου | καὶ συχορισὼν αὐτὸν ἐν τῇ ἡμέρᾳ τῆς κρισεως (cf. f. 37, with other names).

Decoration

Abundant, in red, green and beige. On the first folio of the text (Pl. 9, f. 6) a large *Pyle* with red, beige and green irregular decorative motifs, surmounted by a cross; note the *wings* in contrasting colours at the ends.

Titles In red with the script of the text.

Initials Numerous, often quite long, traced outside the text block with double lines; they are filled with bright red, adorned with knots or rings in a contra-

⁵⁴ Clark, *A Descriptive Catalogue* 284, also indicates *Balance* 2589 (1494), 2579 (1481); *Couronne* 4890 (1474)-4912 (1501).

⁵⁵ I have not analyzed this manuscript in detail, as when I saw it the pages were not numbered.

sting colour (beige or pale green). Characteristic very long *tau* in red and green, the upper part rounded and turned down (Pl. 14, f. 75v); perfectly round *omicron* or *omega*; *epsilon* traced as a perfect circle, containing a blessing hand with a long pointing finger. Ornamental knots in red and green in the margins. Similar, both in script and in decoration, to London, *Add.* 37.008, [n°18], dated a. 1413⁵⁶.

Origin

Probably from a monastery, as the five folios at the beginning of the codex contain pious sentences and death notices of monks (one of them was written in 1507, *t. a. q.* for the dating of this manuscript).

2) [n° 37] Ann Arbor, U. Mich. Ms. 29

(Burdett-Coutts III 43; Gregory I 225)⁵⁷.
mm 290 x 200 (288 x 190), ff. 309, one col. of 17 lines, dated 28 April 1437 (f. 309), written by George Kotylis.

Binding

Byzantine, mm 5 thick wooden boards covered with dark brown leather; the front plate has the imprint of a large cross (mm 190 x 110) set above two diagonal lines representing a stylized mount Golgotha; there are around the plate traces of little bosses (all missing). At the back, the leather is decorated by a rectangle formed by a chain-like tool crossed by two diagonals. The lower part of the binding is missing.

Contents

*Lectionary of the Gospels*⁵⁸, inc. (f. 1) Εἰς τὴν λειτουργίαν ἐκ τοῦ κατὰ Ἰω(άννου). Ἐν ἀρχῇ ἦν ὁ λόγος..., expl. (f. 308v) (the upper part of the folio is torn) χωρῆσαι τὰ γραφόμενα βιβλία ἀμήν (Jo. 21, 25, 3).

Material

Paper, in-quarto, very solid, with watermarks among which is *Fruit*, similar to *Briquet* 7420 (1371-2), *Briquet* 7426 (1431).

Composition

Formed of 38 quaternios: 5, 38 x 8 (309), at present with no visible signatures; there may be a trace of them in the lower inner corner of 1r and of 8v. No vi-

sible ruling. The written surface measures mm 192 x 122, ll. 17, the margins mm 55, 55, 42, 30⁵⁹. Distance between the lines ca. mm 12, dimension of the letters mm 3.

Script

The scribe, George Kotylis (cf. PLP VI 13.344, with reference to this manuscript only⁶⁰), uses a black ink and writes in a stereotyped archaizing minuscule, the style I have called *traditional* (Pl. 10, f. 68; Pl. 11, f. 309); the letters are upright, note the ligature *epsilon-iota* (Pl. 10, lin. 4 a. i.; Pl. 11, lin. 3), large *theta* with a small cross in the middle trait, large *Badewanne ypsilon*; some round letters are filled with red.

Another almost contemporary scribe has the same name, Michael Kotylis (PLP VI 13.345, document dated 1401); he is mentioned as priest and owner of manuscripts.

Subscription

The subscription indicates that George Kotylis copied this book and paid for it in expiation of his many sins. In red, at the end of the text (f. 308v): Δόξα σοι Χ(ριστ)ὲ ὁ τὰ πάντα πληρώσας.

In red, at the end of the manuscript (f. 309, Pl. 11):

Πολλὴ χάρις σοι παντοποιεῖ Χ(ριστ)έ μου, ἡ τῶ δόντι μοι κτίσασθαι, τήνδε τὴν βίβλον ἡ εἰς ἐξίλασμα τῶν ἐμῶν, ἁμαρτάδων, ἡ εἰς ἐργασίαν σῶν καλῶν προταγμάτων · ἡ θέλετε [εἰ θέλετε] μέρωπες μαθεῖν ὁ ξύσας, ἡ ἅπαντες οἱ δέροντες τὴν βίβλον ταύτην ἡ Γεώργιος κέκλημαι ἄλλα καὶ θύτης, ἡ ὅστις τοῦ πίκλην ὁ Κοτύλης τυγχάνω · ἡ διὰ συνδρομῆς καὶ ἐξόδου γεγόνῃ, ἡ τὸ παρὸν εὐαγγέλιον πόνω καὶ μόχθω · ἡ πεπλήρωτο δὲ ἐν χρόνοις τοῖς τοῦ κόσμου, ἡ χιλιάς παρέδραμεν ἔξ, ἡ ἀπλουμ(έν)η · ἡ καὶ ἑκατοντάς ἐνακοσιοστή τε σαρακοστή πέμπτη τε, πᾶσι σὺν τούτοις, ἡ καὶ ἰνδικτιώνης, πέντε καὶ δεκάτης · ἡ ἀπριλλίω μηνὶ εἰκοστῇ ὁγδόῃ. ἡ

The following lines are in cryptography:

ὑὲ λᾶὼ μθς ψλὴν ζ > ϑ' τθν ψθ, αθζ ψλὴν αψςωθ' ἡ ξενλν ὦσ ωλν.

That is, transcribed with the *Einstellige Zahlen-kryptographie-system*⁶¹:

⁵⁶ See reproductions in *Cataldi Palau* (1997) (n° 32), Tav. 7, Tav. 8.

⁵⁷ Sotheby's, 1922, n° 186; *De Ricci*, Census 1109; Clark, *A Descriptive Catalogue* 304-305, with bibliography.

⁵⁸ See an accurate description of the contents in *Clark*, *A Descriptive Catalogue*.

⁵⁹ The measurements of the margins are indicated starting from the bottom and counter-clockwise.

⁶⁰ Cf. *VG* 79, mentioning this manuscript only.

⁶¹ V. *Gardthausen*, *Griechische Palaeographie*². II, Leipzig 1913, *Kryptographie*, 298-319; the system used here on 311.

Χ(ριστ)ὲ ὁ Θ(εὸς) ξαὶ τὸν γράψαντα, θαὶ τὸν
θτισά | μενον σῶσον.

Or: Χ(ριστ)ὲ ὁ Θ(εὸς) καὶ τὸν γράψαντα, καὶ
τὸν κτισά | μενον σῶσον, showing that the scribe
had a problem with the transcription in cryptography
of the letter *kappa*.

Some of the words used in the subscription of U.
Mich. Ms. 29, [n° 37], as ξύω (for γράφω), δέρω
(for ὀράω), have been noted in the subscription of
other manuscripts copied in Epirus⁶². Some poetic
terms are also used in the subscription: ἁμαρτάδων
instead of the more common ἁμαρτημάτων,
μέρωπες (nominative μέρωψ), a poetical word used
only in the plural as epithet of men⁶³.

Decoration

This luxurious codex is decorated with bright red,
black and white initials and borders formed by tressed
motifs: on f. 1, a border of beige and red tressed rib-
bons surmounted by two fantastic animals; on f. 68
(Pl. 10), f. 137, f. 154, f. 296, red and white tressed
motifs over a black background. Titles are in red epi-
graphic majuscules (Pl. 10). There are numerous de-
corated initials in bright red with fantastic zoomor-
phic shapes (birds, snakes, e. g. f. 51v).

The codicological characteristics, the decoration
and the script of this codex are very similar to those of
London, Add. 37.008, dated 1413, [n° 18], an Epirote
codex written by George Siderokastrites⁶⁴. Many let-
ters look alike: ligatures with *epsilon* as a half circle
attached to the following letter, large majuscule *theta*
with a pointed trait, large majuscule *lambda*, *phi* with
the upper part turned to the left.

3) [n° 33] Ann Arbor, U. Mich. Ms. 31

(Burdett-Coutts III 34; Gregory I 224)⁶⁵.

mm 265 x 210 (260 x 203), ff. I, 1-208, one col. of
21-23 lines, undated, datable on palaeographical
grounds to the 14th century, written by the priest Ro-
manos Irinopoulos.

Binding

Byzantine binding, oak boards mm 14 thick cover-
ed with plain brown leather, originally decorated with
a cross of which only the imprint remains.

Contents

*Lectionary of the Gospels*⁶⁶, (f. 208v) expl.
γραφόμενα βιβλία (Jo. 21, 25, 3).

Material

Parchment of medium quality.

Composition

Formed of 26 regular quaternios: 26 x 8 (208),
signed with Greek majuscule letters, written by the
scribe in the lower margin, inner corner of 1r and 8v.
The parchment is ruled with type *Leroy* 00A1. The
written surface is of mm 195 x 128, ll. 22-23. Margins
of mm 42, 48, 23, 25⁶⁷. Distance between the lines ca.
mm 8, dimension of the letters ca. mm 2.

Script

Romanos Irinopoulos (PLP III 5982, with refer-
ence to this manuscript only)⁶⁸, declares in the sub-
scription that he wrote this codex at the expense of
Sir... and his wife (names erased), who donated it to a
church they had restored, dedicated to the Virgin
Bountissa. The scribe uses a dark brown ink; the
script is regular, the *flat* style, with many majuscule
letters reintroduced in the minuscule; the letters are
detached one from the other (Pl. 12, f. 62v).

Subscription (f. 208v, Pl. 13):

(Δ)όξα τῷ Λόγῳ τῷ δόντι τέλος · ἀμήν. |
Μέμνησο τοῦ γράψαντος Ρωμανοῦ ἱερέ(ως)
ἁμαρτ(ω)λ(οῦ). | ἐτελιώθη τὸ θεῖον καὶ ἅγιον
τοῦ Χ(ριστο)ῦ εὐα- | γγέλιον δι' ἐξόδου καὶ
συνδρομῆς κυ- | ροῦ [ca. 5 letters erased]
τοῦ διποτυτου (α)μ(α) τη (συμ) | βιος α(υ)τοῦ
κυρὰς [a space of ca. 5 letters left blank] διὰ

⁶²) *Reinsch*, (n° 27), 89-90; *Reinsch*, (n° 29), 546.

⁶³) Μέρωψ is also used in the subscription of Ann Arbor, U.
Mich. Ms. 30, a luxurious manuscript belonging to the same
collection but probably not copied in Epirus, written in the
style 'Τῶν Ὁδηγῶν'.

⁶⁴) See the description in *Cataldi Palau* (1997) (n° 32),
11-15, and Tavv. 7-8.

⁶⁵) Sotheby's, 1922, n° 189; *De Ricci*, Census 1109; *Clark*,
A Descriptive Catalogue 308-309, with bibliography.

⁶⁶) See an accurate description of the contents in *Clark*, A
Descriptive Catalogue.

⁶⁷) As in n. 59.

⁶⁸) VG 395. Not in Repertorium. I, II, III.

ψυχῆς (αὐ)- | τῶν σ(ωτη)ρίας ὅτι καὶ ἀνετεθῆ
εἰς τὸν πανσε- | πτον θεῖον καὶ ἅγιον ναὸν τῆς
ὑπεράγιας | Θ(εωτό)κου της Βουνίτησσας [space
of ca. 3 letters] κε παρ αυ- | τῶν ἀνεγεροθῆς καὶ
δ(ια) χειρὸς ἐμοῦ | Ρωμανοῦ ἱερέως ἀμαρτωλοῦ
ταπει- | νοῦ καὶ ἀναξίου τοῦ Ηρηνοπούλου | καὶ
ὅσοι ἀδελφοὶ καὶ π(ατέ)ρες ἀναγινωσκει(ε) |
(αὐτὸν) εὐχεσθε καὶ μοὶ τῷ ἀνάξιω καὶ τα- |
(πει)νω ὅπως ελεῆθῃ ἐν ἡμέρᾳ της | κρίσεως
ἀμην. μνησθ(η)τη μου καὶ σοι κυρά | (.....) τῷ
δουλοῦ Ρωμ(α)νω ἱερει ἀμην.

Decoration

Abundant and typical of Epirus, with numerous large initials, in coral red and beige. *Taus* are long, with knots along the stem and long *wings* descending from the horizontal trait (Pl. 12, f. 62v); *epsilons* are almost perfectly round. A small border terminated by the characteristic *wings* separates the subscription from the text (Pl. 13, f. 208v).

Origin

This manuscript belonged to the church of the Virgin Bounitissa, not identified, whose name suggests a location in the mountains.

4) [n° 31] Ann Arbor, U. Mich. Ms. 50

(Burdett-Coutts no number)⁶⁹.

mm 185 x 130 (195 x 138), ff. 1-149, one col. of 24 lines, dated a. 1395 (f. 149v).

Binding

It seems much smaller than the actual manuscript, therefore it was probably taken from another codex and readapted. There are no boards, just the dark brown blind-stamped leather with the outer borders bent. The very simple decorative pattern consists of two crossed diagonal lines.

Contents

Lives of female Saints; most beginnings of the texts have disappeared.

(ff. 1-50) Life of St Irene Abbess of Chrysobalanton [BHG 952; *J. O. Rosenqvist*, The Life of Saint Irene Abbess of Chrysobalanton. A Critical Edition with Introduction, Translation, Notes and Indices. (*Studia Byzantina Upsaliensia* 1), Uppsala 1986; our codex not mentioned), inc. mut. (f. 1) ...] ταῦτα παθόντων αὐτῆς · πείθονται τοίνυν

μόλις, καὶ ταύτην ἄγουσι (Anon. vita Irenae, 10, lin. 7); Life of Eupraxias (f. 50v-) (BHG 631), title (in red) Βίος καὶ πολιτεία τῆς δόσιας μ(ητ)ρ(ὸ)ς ἡμῶν Εὐπραξίας · εὐλόγησον Π(άτ)ερ, inc. Ἐν ταῖς ἡμέραις τοῦ εὐσεβεστάτου βασιλέως Θεοδοσίου ἡν τίς ἀνὴρ ἐν τῇ βασιλευσῶσι πόλει συγκλητικός; Life of Maria (f. 126-) (BHG 1163), title (in red) Βίος καὶ πολιτεία τῆς δ(ο)σιας Μαρίας · τῆς μετονομασθήσεις Μαρίνου, inc. Ἦν τις ἀνὴρ ὀνόματι Εὐγένιος; Life of Theodora, expl. (f. 149v): δόξα σοι ὁ Θ(εὸ)ς ὅτι ἡξιώθημεν τοιαύτης δικαίας ψυχῆς · οὗ αὐτος ὁ βίος τῆς μακαρίας Θεοδώρας.

Material

Occidental paper, in-quarto. Folios 1-50 are ruined, the upper part is stained by water and the text has partly vanished; from f. 51 the text is readable. The watermarks are apparently *Arc* (f. 63) different from all types in *Briquet*, slightly similar to 827 (1407) and to other types of the end of the 14th century. In the second part of the manuscript, a watermark similar to *Ciseaux*, of a type different from all those recorded in *Briquet*.

Composition

Apparently quaternios, but the composition is difficult to determine because of the bad condition of the manuscript. Quires are signed by the scribe in the upper external corner of 1r and the lower external corner of 8v, the last visible signature is κθ' (f. 111), indicating the loss of many quires. Ruling not visible. Written surface mm 127 x 90, ll. 20. Distance from 1 line to the other mm 7, dimension of the letters ca. mm 2.

Script

All the same scribe, who uses a dark brown ink. The script, entirely different from the *flat* style, is erect, very regular and professional, with long ascending and descending lines, narrow *beta* in two parts, narrow majuscule *theta* (Pl. 17, f. 50v).

Subscription

(f. 149v) The colophon, scribbled untidily in the lateral external and lower margin, partly cut off and difficult to read, allows however to establish the date of the copy: ... βίβλος δι' ἐξόδου ἱερῆ Νυκλου... εἰς γ' (1395).

Decoration

Scarce now because almost all the beginnings of the *Lives* have disappeared. There are only a few very colourful borders with tressed motifs in red, green and

⁶⁹) Sotheby's, 1922, n° 221; *De Ricci*, Cens. 1112.

Origin

According to the possession note (see *supra*) this codex belonged to a monastery of the Saint Apostles. The TIB mentions only two instances of the name Mesaria⁷⁵, in Corfu and in Cephallenia. In the middle part of the island of Corfu there was a circumscription of Mesara which is even today called Mezzaria; there is also a village called Mesaria, 21 km nw of the town of Corfu⁷⁶. The Epirote decoration of this manuscript confirms the localization of the monastery. Several monasteries of the Saints Apostles are mentioned in the Actes de l'Athos⁷⁷.

2) [n° 34] Ann Arbor, U. Mich. Ms. 38

(Burdett-Coutts no number)⁷⁸.

mm 240 x 170 (240 x 172), ff. 150, two cols. of 43 lines, datable to the 13th century, second half.

Binding

Contemporary, 11 mm thick wooden boards grooved at the front, which were once covered with dark brown leather. At present the front plate is wood; there is only a (probably later) half binding of brown leather decorated with blind stamping at the back, the rest is rough beige cloth.

Contents

The codex inc. and expl. mut. It contains a *Menaion*; the text starts (f. 1) ...]-γώνων Ἀειθαλὰ μάρτυς· ἐπεγνωκότες οἱ πιστοὶ· καρποῦς τρυγῶμεν ψυχὰς τοῦς τρέφοντ(ες) διό σε ἀμοιμόμενοι - καὶ πιστῶς μακαρίζωμεν. Follows (f. 1, 1st col., lin. 8) November 4, Canon 8, *In sanctum Ioannicum*, Μην(ι) τῷ αὐτ(ῷ) δ' Τοῦ ὁσ(ίου) Π(ατ)ρ(ὸς) ἡμ(ῶν) Ἰωαννικίου..., inc. Τῆς ἐγκρατείας τῷ κάλλει ὥραιοις τὴν ψυχὴν - μνήμην ὅθεν πιστῶς· ἐορτάζωμεν μακάριε. The first identifiable Canon (f. 1, 1st col., lin. 8 a. i.) is November 5, Canon 13, ode 5, *Martyrion of the saints Galaction and Episteme*, Μην(ὶ) τῷ αὐ(τῷ) ε'· τῶν ἀγ(ίων) μαρτ(ύρων) Γαλακτίωνος καὶ Ἐπιστημ(ης), inc. (Γ)άλακτι τραφῆς τῆς πίστεως, δια

βασάνων πολλῶν, Γαλακτίων (a similar text in A. *Kominis* and G. *Schirò*, *Analecta Hymnica Graeca e codicibus eruta Italiae Inferioris*. vol. 3. Rome 1972, Day 5, canon 13, ode 5, lin. 1, *In sanctos Galactionem et Episteme martyres*, inc. Ὡς γάλακτι τραφεὶς τῆς ἀσκήσεως. On f. 145v, the last complete folio ends thus: σαφῶς ἐδίλου ὡς ὁμοούσιον καὶ ὁμοθρονον ὅθεν ὁ Πέτρος ἐκπληττόμ(ενων) καλὸν ὧδε ἐστιν εἶναι ἔλεγεν μη εἰδῶς ὁ ἔλαλ.. εὐεργέτας πολυέλεε. The last three leaves have been torn off.

Material

Parchment which was supple and not too bad originally but is now very ruined, undulated, with faults; many folios are detached, a part of the script is faded.

Composition

The composition is difficult to determine in this very irregular codex, as many folios are lost, others are sewn together; at the beginning there are quaternios: 3, 14 x 8 (115); from here onwards the quires have been sewn together, making it impossible to distinguish their composition. The quires are signed in Greek majuscule letters by the scribe in the lower centre margin of 8v only; the signatures are irregular, many quires are probably misplaced and, according to the signatures, five quires are missing. Ruling type *Leroy 00C2*. Written surface (f. 44) mm 185 x 145, ll. 45. Margins of mm 37, 27, 18⁷⁹. Distance from 1 line to the other mm 4, dimension of the letters ca. mm 1.

Script

All the same scribe, who uses a dark brown ink (Pl. 1). This is what we have called the *flat style*. Script hanging from the lines, upright and very flattened; the letters, quite small, are connected by an ideal straight horizontal line, *beta* is very large, showing a hint of *Fettaugenmode*, *gamma*, always majuscule, has a long horizontal line, *delta* is triangular, *theta* is majuscule, round and flattened, *lambda* is open, *omega* has a flat bottom-line.

Possession note

On the *verso* of the front plate of the binding, at the bottom, a note in black ink written by a rough hand indicates that the manuscript belonged to a monastery of St Nicholas: βηβλίον του αγίου νεικ(ολ)αου του ανωω. There is another possession note on f. 73v,

⁷⁵) TIB III 206, 221.

⁷⁶) TIB III 206.

⁷⁷) Archives de l'Athos vol. V, P. Lemerle, A. Guillou, N. Svoronos, *Actes de Lavra première partie, Des origines à 1204*. Paris 1970, document 12, dated 996, the signature of 20 monks (nineteen Hegoumenoi and the Oikonomos of Karyes) among whom is, lin. 31: Ἀνθυμος μοναχὸς καὶ ἡγούμενος τῶν ἁγίων Ἀποστόλων.

⁷⁸) Sotheby's, 1922, n° 205; *De Ricci*, Census 1110.

⁷⁹) As in n. 59.

in the lower margin: ετο τῷ βυλίῳ ὕνε του αγοιου κ Νηκολαου και υ τῆς τῷ απωξενεεση να εχη (τὰς ἀράς) τῶν τριακοσ | σι(ων) π(α)τ(ε)ρον και να (ε)νε αφορεσ(...). See *infra*, *Origin*, the identification of the monastery.

Decoration

Typical of Epirus. It consists only of initials and some borders in the final part. Very similar to London, *Add.* 27.865, [n° 14], written by Nicholas from Ioannina, datable to the second half of the 13th century⁸⁰. There are no colours, all the initials are traced and filled in brown. Most decorated initials are *epsilon*, elongated, with the lower part curving to the left, see f. 15 (Pl. 1). Extremely numerous small initials traced by a double line and filled with brown, some of them covered by yellow wash.

Origin

I have identified in this ex-libris the possession note of the monastery of St Nicholas Anapausa in the Meteora⁸¹.

3) [n° 35] Ann Arbor, U. Mich. Ms. 43

(Burdett-Coutts III 53; Gregory l+ a 228)⁸².

mm 218 x 141 (214 x 131), ff. 1-226, one col. of 26 lines, datable to the 14th century, second half.

Binding

Contemporary, wooden boards 8 mm thick covered with ruined dark brown leather, a seam going through the front, the spine and the back. No blind-stamping is visible now.

Contents

The codex contains a *Service book*, lections from the Old and the New Testament⁸³, inc. (f. 1)] καὶ ζωὴν αἰώνιον · καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν καὶ φοβήσθαι σε ἐξ ὅλης τῆς καρδίας ἡμῶν · καὶ ποιεῖν ἐν πάσει τὸ θέλημά σου τὸ ἅγιον · ὅτι σ(ὸν) τὸ κράτος.... The nearest text is Epiphanius, *Liturgia praesanctificatorum* (ed. D.N. Moraites, 'H

λειτουργία τῶν προηγιασμένων. Thessalonica 1955) 53-77, Section 3, 31: καὶ καταξίωσον ἡμᾶς ἀγαπᾶν καὶ φοβεῖσθαι σε ἐξ ὅλης τῆς καρδίας ἡμῶν καὶ ποιεῖν ἐν πάσι τὸ θέλημά σου. The text expl. mut. (f. 226v) ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς ἀπάντας · ὅτι ὁ μαθητῆς ἐκείνος οὐκ ἀποθνήσκει · καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰ(ησοῦ)ς ὅτι οὐκ ἀποθνήσκει ἀλλ' ἐὰν [αὐτὸν θέλω μένειν (Jo. 21, 23, 3).

Material

Paper, very solid and modern looking, in-quarto, with watermarks which are very difficult to see: *Monts* in a circle (diam. ca. mm 30) surmounted by a cross, similar to Briquet 11.852 (1376) or to other variants of the same watermark, all dated to the last quarter of the 14th century.

Composition

Formed by 29 quires: 1 x 8-1 (7), 1 x 6 (13), 1 x 8-1 (20), 1 x 6 (26), 4 x 8 (58), 1 x 8-4 (62), [63 not numbered], 20 x 8 (223), 224, 225, 226. There are signatures by the scribe, not always visible, in the upper right-hand corner of 1r, only to f. 42. Ruling type *Leroy* 24C1. Written surface (f. 152) mm 163 x 95, ll. 26. Distance from one line to the other mm 8, dimension of the letters ca. mm 3.

Script

All the same scribe, who uses a dark brown ink, with large upright and regular square letters; note a characteristic καὶ in form of a *sigma* with a flourish at the end and a square majuscule *theta* (Pl. 16, f. 75, καὶ, last lin.; *theta*, lin. 8); *theta* often appears also in its minuscule form (Pl. 16, lin. ult. and passim). Some letters are filled with red (Pl. 16).

Decoration

Very abundant, consisting mainly of fancy, very long initials (some up to 13 lines of text) set outside the text block, in two or three colours; generally the body of the letter is red, with rings in a contrasting colour, pale green or mustard; there are also large flourishes in the margins. See the simple *epsilon* with a flourish underneath (f. 8) or elaborate in red and yellow (ff. 52v, 118v); elaborate *alpha*, very long, red with green knots (Pl. 16, f. 75); long *tau*, red with three green rings around the stem (Pl. 16, f. 75); *omicron* with a yellow elaborate frame. There are also a few borders, as on f. 44v a straight red double line crossed by green knots.

⁸⁰) Cataldi Palau (1997) (n° 32), Tav. 13.

⁸¹) Cf. Cataldi Palau, Greek manuscripts from the Meteora monasteries in the Burdett-Coutts collection, cit. n. 11. A chapter of my book on the Burdett-Coutts collection of manuscripts is dedicated to the codices from the monastery of St Nicholas Anapausa in this collection and in other libraries.

⁸²) Sotheby's, 1922, n° 210; *De Ricci*, Census 1111; *Clark*, A Descriptive Catalogue 316-317, with bibliography [wrong folio count].

⁸³) See a description of the contents in *Clark*, A Descriptive Catalogue.

4) [n° 36] **Ann Arbor, U. Mich. Ms. 59**

(Burdett-Coutts no number)⁸⁴.

mm (287 x 220), ff. 256, two cols. of 36 lines, dateable to the 14th century, second half.

Binding None.

Contents

Homilies by Anastasius Sinaïtes, St John Chrysostom⁸⁵, Germanus bishop of Constantinople, Proclus bishop of Constantinople, Athanasius of Alexandria, Amphylochius of Iconion, Gregory of Antiochia, Sophronios, Epiphanius of Cyprus, Ephraim, Iacobus of Hierusalem; intermixed with these homilies are the Martyrion of the Saints Galaction and Episteme, the Testament of Abraham, the Martyrion of St George, of St Demetrius, of St Symeon Stylites, of St George again. The first text (ff. 1-22v) is Anastasius Sinaïtes, title: (᾽Α)ναστασίου ἐλαχίστου πρεσβυτέρου (μον)αχ(οῦ), τοῦ αγ(ίου) ὁρους Σινᾶ · λόγ(ος) εἰς τοὺς ἐν Χ(ριστῷ) κεκοιμημένους ἡμῶν ἀφ(οῦς). Δέσπ(ο)τ(α) εὐ(λόγησ)ο(ν), inc.: Τί τοῦτο σήμερον ἀγαποῖτή, σπουδαίως ὁμοῦ τὲ καὶ οἰξέως συνήχθημεν; the last text is (ff. 253v-256v) Miracle of St George, Θαῦμα τοῦ ἁγίου ἐνδόξου μ(ε)γ(α)λ(ο)μ(α)ρ(τυρος) καὶ τροπαιοφόρ(ου) Γεωργ(ίου). Περὶ τοῦ παιδὸς τοῦ αἰχμαλώτ(ου), εὐ(λόγησ)ο(ν) Δεσπ(ο)τ(α), inc. Οἱ τῶν τοῦ Θ(εοῦ) δωρεῶν ἀξιοθῆναι ἐπιποθοῦντες, τὰς τῶν ἁγίων μνημας τε καὶ πανήγυροις ἀδιστάκτω πίστει καὶ στοργῇ ἐορτάζειν. The codex expl. mut. (f. 256v) οἱ μὲν γονεῖς θρηνοῦντες καὶ λέγοντες · ὅτι ἐν τη παρελθοῦση μνήμη τοῦ ἁγίου μάρτυρος, καὶ [...]

Material

Occidental paper, à grosses vergeures, in-folio; the watermarks are (ff. 1-; 117-; and again at ff. 230-) *Cloche*, types similar to *Briquet* 3961 to 3968, especially *Briquet* 3961 (1364), total length ca. mm 50; (ff. 64-; 83-; 188-) *Arc*, identical to *Briquet* 795 (1358); other types vaguely similar to *Arc* 822 (1394) and 790 (1387); (ff. 241-) *Lettre R*, very similar to *Briquet* 8942 (1361-62) and 8945 (1393).

Composition

Quaternios: 1 x 8-1 (7), 1 x 8-2 (13), 1 x 8 (21), 22-24, 1 x 8-2 (30), 1 x 6 (36), 1 x 10-1 (46), 1 x 8-1

(53), 5 x 8 (93), 94-98, 20 x 8 (256). The quires are signed in the upper external corner of 1r and the lower external corner of 8v. Ruling not visible. Written surface (f. 176) mm 225 x 150, ll. 36. Distance from 1 line to the other mm 8, dimension of the letters mm 2.

Script

Several scribes copied this very large manuscript; their writing is very similar, quite regular, the *traditional* style. The main scribe, who copied ff. 1-143v (Pl. 4, U. Mich. Ms. 59, f. 23; Pl. 18a, f. 124v; Pl. 18b, f. 123v) uses a dark brown ink, large upright letters, characteristic ligature *alpha-rho* (Pl. 4, f. 23, 2nd col., lin. 14 a. i.), heart-shaped *beta*, minuscule tall *delta* swinging to the left, large majuscule *lambda* with the right part pointing down, *phi* with a peculiar diagonal inclination to the right and the upper part to the left (Pl. 18a, f. 124v, first col., lin. 11 a. i., 14 a. i.). F. 122rv is written in one col., in the style 'Τῶν Ὁδηγῶν' to complete a lost part of the text.

Decoration

The decoration is composed of borders and initials. The borders are colourful tressed ribbons in bright red and beige or brown (Pl. 18b); there is a *Pyle* on f. 23 (Pl. 4), ending with characteristic *wings* in bright red and beige at the corners. The initials are very long; cf. a characteristic *epsilon* (Pl. 18a, f. 124v), the long stem with four white rings, extremely similar to codex Ioannina, Zosimaia Bibl. 17, [n° 24]⁸⁶; other initials *epsilon* are in the same style, drawn in red and left natural inside, with rings around the stem; note, in one instance, two small fishes included in the base of the letter (Pl. 18b, f. 123v).

5) [n° 27] **Ann Arbor, U. Mich. Ms. 83**

(Burdett-Coutts II 16; Gregory I 220)⁸⁷.

mm (210 x 155), ff. 1-161, one col. of 22 lines, dateable to the 13th century, second half.

Binding None. Remnants of old beige cloth.

Contents *Lectionary of the Gospels*⁸⁸.

Material

Palimpsest parchment throughout, now ruined and undulated but originally thin and of an excellent qual-

⁸⁴) Sotheby's, 1922, n° 227; *De Ricci*, Census 1114 [wrong folio count].

⁸⁵) Cf. R. E. Carter, *Codices Chrysostomici Graeci III Codices Americae et Europae occidentalis. (Documents, Études et Répertoires, 15)*. Paris 1970. 11-12.

⁸⁶) Reproduced by Politis (1973) (n° 13), Pl. 7; a similar initial from the same codex in Reinsch (1991) (n° 27), Pl. 12.

⁸⁷) Sotheby's, 1922, n° 192; *De Ricci*, Census 1117; Clark, *A Descriptive Catalogue* 321-322, with bibliography.

⁸⁸) See an accurate description of the contents in Clark, *A Descriptive Catalogue*.

ity. The underlying text, in majuscule, was also a Gospel lectionary in one col., judging by the titles in red majuscules, clearly indicating (f. 1): ΜΗΝΙ ΤΩ ΑΥΤΩ Δ', datable to the 9th-10th centuries; apparently all folios come from the same manuscript, judging by the decorative initials which are often visible; the text is quite difficult to recognize as the script goes in the same direction as the writing above it, overlapping almost exactly. The codex was written in majuscules, the text in Biblical, the titles in Ogival majuscules. Many decorated initials are perfectly visible; they are long up to five lines or more of the actual text, traced by double lines filled with green, mustard and red (*tau*, Pl. 19, f. 16v), often terminated by an ivy-leaf finial (Pl. 19, f. 18, f. 25v, f. 27v, f. 28 [Pl. 20a], f. 31, f. 35, f. 43v, f. 44 [Pl. 20b], f. 65, f. 68, f. 71v, f. 72, f. 97v, f. 106, f. 152v, etc.). There are also barely visible decorative borders, in red green and mustard (e. g. f. 153v, a sequel of oval almonds in alternating red, green and beige). One of the titles is written in little capitals in alternate colours (f. 68), as is often observed in South Italian manuscripts.

Composition

Formed by 20 quires: 1 x 8 (8), 1 x 8+1 (17), 2 x 8 (33), 2 x 6+1 (46), 2 x 8 (62), 6 (68), 3 x 8 (92), 1 x 6 (98), 8 x 8 (161), eleven of which start with the hair side. The quires are not signed; on f. 47 επτα is written in full in the lower internal corner of 1r. Ruling *Leroy* 20C1. Written surface mm 156 x 108, ll. 22.

Script

The scribe uses a dark brown ink (Pl. 19, f. 16v; Pl. 20a, f. 28; Pl. 20b, f. 44); the upright letters are typical of the traditional style; note a large *zeta* in form of a three, minuscule and majuscule *theta* (Pl. 19, f. 16v, lin. 7 a. i. and lin. 2), *lambda* minuscule and majuscule (Pl. 19, f. 16v, lin. 9, lin. 2), small *rho* with the lower part turned to the right, ligatures *epsilon-rho*, *epsilon-csi* (Pl. 19, f. 16v, lin. 7, 13), *pi-epsilon-ny* (Pl. 19, f. 16v, lin. 2 a. i.), *rho-omicron* (Pl. 19, f. 16v, lin. 7, 11).

Decoration

Simple, in bright red; at the beginning of the various parts of the text there are borders with tressed motifs in red and white over a brown background (e. g. f. 1, f. 47v); the numerous initials, set outside the text-block, are traced in bright red by double lines left empty and adorned by knots, similar to those of U. Mich. Ms. 59 (compare *epsilon* with a long stem sur-

rounded by two rings Pl. 19, f. 16v, to Pl. 18b); or slim and filled with red, often quite long, crossed by dots and hyphens (e. g. Pl. 20a, f. 28, *tau* almost hidden by the large initial *epsilon* of the underlying text).

6) [n° 23] Athens, EBE 4079

(Burdett-Coutts I 2; Gregory I 214)⁸⁹.

mm (250 x 200), ff. 1-144, two cols. of 23 lines, datable to the 12th century, second half.

Binding None.

Contents

*Lectionary of the Gospels*⁹⁰, with musical notation in red. The text inc. mut. (f. 1) ἀνὴρ προφήτης] δυνατὸς ἐν ἔργῳ καὶ λόγῳ (Lk. 24, 19, 3).

Material

Parchment of a good quality, yellowish, stained. Many folios are detached; large holes on ff. 86, 127.

Composition

Formed by 19 quires: 1 x 6 (6), 3 x 8 (29), 1 x 8-2 (36), (37 replaced and recent), 2 x 8 (53), 1 x 8-1 (60), 4 x 8 (92), 1 x 8-4 (96), 4 x 8 (128), 1 x 10-1 (136), 1 x 10-2 (144). The quires are signed by the scribe in Greek majuscule letters with a little horizontal trait and an S above the letter, a trait below it, in the lower inner corner of 1r and 8v. Ruling system 1, *Leroy* special type X 12E2 [the lines are traced every three lines of writing]. Written surface (f. 93): mm 198 x 150, ll. 23. Margins of mm 35, 20, 25, 30⁹¹. Distance from 1 line to the other mm 8, dimension of the letters mm 3.

Script

The scribe uses a dark brown ink. The writing is fluid, with numerous ligatures; the letters are hanging from the lines, sometimes going through them (Pl. 21, f. 132; Pl. 22, f. 93v). It is a stiff and provincial looking *Perlschrift*, with many majuscule letters reintroduced in the minuscule: *theta*, *kappa*, *ny* etc.

Decoration

Abundant, provincial looking, typical of Epirus (Pl. 21, f. 132; Pl. 22, f. 93v). Borders are decorated with multicoloured circles containing flowers; some are

⁸⁹) Sotheby's, 1987, n° 43, reproduction on p. 47.

⁹⁰) An accurate description of the contents in Nicolopoulos' typewritten catalogue. (See *infra*, n. 96).

⁹¹) The measurements of the margins are indicated starting from the bottom and counter-clockwise.

outlined in gold. There are many initials traced by a red line and filled with colour, mostly a pale green, only in some parts, giving it a characteristic aspect in three colours, red, natural and green (Pl. 21, f. 132; f. Pl. 22, f. 93v); some initials are outlined in poor-quality gold. *Titles* and the τίτλοι of the Gospels in the upper margins and in the text are in the script of the text, traced in red, often rewritten in gold.

Origin

Certainly a provincial manuscript which must have been rather luxurious originally, considering the quantity of decorated initials and of gold, although of a poor quality; now in a very bad condition, without binding, most leaves loose, ruined, undulated.

7) [n° 28] Athens, EBE 4080

(Burdett-Coutts I 23; Gregory I 217)⁹².

mm 238 x 175 (231 x 185), ff. 1-153, two cols. of 23 lines, datable to the end of the 13th century.

Binding

Old wooden boards, both extant, 15 mm thick, covered with a dirty powder-blue silk, torn at the front right-hand corner, disappeared at the back.

Contents

*Lectionary of the Gospels*⁹³, with musical notation in red.

Material

Parchment undulated and yellowish in colour, very thick and rigid, with faults, margins missing, several holes in the text.

Composition

Formed by 18 quires: 2 x 8 (16), 1 x 12-1 (26), 16 x 8 (153). The quires are signed by the scribe in Greek majuscule letters in the lower inner corner of 1r and 8v. Ruling system 1, type *Leroy* 20C2. Written surface (f. 67) mm 180 x 125, ll. 27. Margins of mm 35, 20, 25, 30⁹⁴. Distance from 1 line to the other mm 7, dimension of the letters ca. mm 2.

Script

There are two, maybe three scribes: ff. 1-73, middle of the page; ff. 73-146; ff. 146-153v. The first scribe (Pl. 3, f. 122; Pl. 23, f. 38) uses a dark brown ink and

the style we have called *traditional*. The script is hanging from the lines, with many majuscule letters reintroduced in the minuscule: triangular *delta*, ligature *epsilon-rho* in a rounded *as de pique*, *theta*, *kappa*, characteristic very open *lambda*, *ny*. Note the large *zeta*, large juxtaposed *theta* (Pl. 3, f. 122, first col., lin. 12 a. i.; 2nd col., last line), horizontally developed majuscule *pi*, large and flat *phi*, large lunar *sigma*; short ligature *epsilon-iota* inclined to the left (Pl. 3, f. 122, 2nd col., line 16 a. i.), short *rho*, *tau*. The second scribe uses bigger letters, a characteristic *epsilon* with the middle trait prolonged and generally horizontally prolonged letters.

Decoration

Abundant, provincial, typical of Epirus; note the contrast among the red and pale-brown colours (Pl. 3, f. 122).

Borders

Numerous, with simple, naïf drawings inserted in rectangles, terminated by 'wings' at the four corners.

Initials

Numerous, three or even four on every page; traced by double lines, then coloured with bright red and brownish wash. *Taus* are very thin and long with numerous knots and *wings*; *epsilons* often include a blessing hand, they are traced in red with double lines and several white knots or wings at the ends. Titles are in brown, with the script of the text.

8) [n° 48] Athens, EBE 4090

(Burdett-Coutts no number)⁹⁵.

mm (215 x 144), ff. 1-219, one col. of 23 lines, datable mid 15th century (watermarks).

Binding none.

Contents

Octoechos. The text inc. mut. (f. 1) θα]-νάτου τὸν θάνατον. ὡς τ(ὸν) προφήτην τοῦ θηρὸς ἐρρῶσω Κ(ύρι)ε· καμὲ τοῦ βυθοῦ τῶν ἀκαθέκτ(ων) παθῶν ἀνάγαγε δέομαι, expl. (f. 219v) σῶσαι καὶ φωτίσαι τὰς ψυχὰς.

⁹⁵) Sotheby's, 1987, n° 60. This and the following manuscripts of the Library of Greece, acquired in 1987, are not yet described in a printed catalogue, nor are they included in *Marava-Chatzinicolaou - Toufexi-Paschou*. Professor *Panayotis Nicolopoulos* is the author of a detailed description of the manuscripts of the Burdett-Coutts collection in the National Library of Athens, which is available to readers in its type-written form.

⁹²) Sotheby's, 1987, n° 48, reproduction of a folio on p. 53.

⁹³) An accurate description of the contents in *Nicolopoulos'* typewritten catalogue. (See *infra*, n. 96)

⁹⁴) As in n. 59.

Material

Occidental paper, in-quarto, with watermarks, among which *Briquet Fleur*, very similar to 6690 (Görz 1454), 6689 (Udine 1448).

Composition

Apparently quaternios, but the composition is difficult to determine because of the bad condition of the manuscript; almost all the folios are loose. Ruling *Leroy* 00C1. Written surface mm 162 x 98, ll. 23. Distance from 1 line to the other mm 6, dimension of the letters ca. mm 2.

Script

All the same scribe, who uses a brown ink. The letters are upright, characteristic are *alpha* with a vertical trait with a small hook at the top, *beta* with two round parts, majuscule *epsilon*, thin *theta* often inclined to the left, a very short *phi*.

Possession note

(f. 218v) το παρὸν βιβλίον ὑπάρχει του τιμιου ἐνδῶ | ξου προφύτου Προδρομου · καὶ βαπτιστου | νου (ναοῦ) ἐν τη νίσο τ(ῶν) Ἰωαννίνων · εγγῆς τοῦ ἁγίου Πάντελεεμιονος⁹⁶.

Decoration

There are no decorated initials, no borders. Only the titles, in the script of the text, are in bright red, and

the numerous plain little initials, set outside the block of the text.

Origin

There were several monasteries on the Island of Ioannina⁹⁷, among which a monastery of St Nicholas (see the codex Athens, Benaki Museum 53, [n° 16], dated 1319-1342, donated to the monastery by Michael Philanthropenos, *oikonomos* of the Metropolis of Ioannina). The possession note gives the exact location of the monastery of St John the Baptist in the Island of Ioannina⁹⁸, near (the monastery of) St Panteleimon⁹⁹. Indicating one of the two monasteries to localize the other must have been the current habit, because I have found a manuscript belonging to the monastery of St Panteleimon, where the monastery of the Prodrôme is mentioned as a reference:

– London, *Add.* 24.369 (not Burdett-Coutts), datable to the 15th century, containing a *Nomocanon*, written by Ioasaph *hieromonachos* (not in VG, not in Repertorium).

Possession note

τουτος ο ιερος καὶ βασιλικὸς νόμος ὑπάρχει τοῦ ἁγίου Παντελεήμονος τοῦ ἐν τη νίσο τὸν Ἰωαννίνων πλησιον τοῦ Προδρομου...

and again: το παρὸν βιβλίον ἐνι του αγ(ίου) Παντελεεμιονος [] αγορασμενος καὶ..... σμενος ἀπο τους δοδεκα ... ἀρχ..... του...

⁹⁶) Cf. the unpublished paper by P. Nicolopoulos, cit. infra.

⁹⁷) See Garidis, Paliouras (n° 31).

⁹⁸) P. Nicolopoulos, Η συλλογή χειρογράφων της Βαρόνης Angela Georgina Burdett-Coutts (1814-1905) και τα μνημονευόμενα εἰς αὐτὰ μοναστήρια της Νήσου Ἰωαννίνων. This paper was read at the Symposium Monasteries of the Island of Ioannina, cf. Garidis, Paliouras (n° 31).

⁹⁹) This monastery and the Panteleimon are mentioned in TIB III, p. 205, as *Nachbyzantinisch*.

APPENDIX

Epirote manuscripts: the previous studies

- (1) A. Alexoudes, Δύο σημειώματα ἐκ χειρογράφων. *Δέλτιον τῆς Ἱστορικῆς καὶ ἐθνολογικῆς ἐταιρείας τῆς Ἑλλάδος* 4 (1892) 275-281.
- (2) A. Alexoudes, Κατάλογος τῶν ἐν ταῖς ἱεραῖς ἐκκλησίαις τῆς συνοικίας Κάστρου, πόλεως Βερατίου τῆς μητροπόλεως Βελεγράδων εὐρισκομένων ἀρχαίων χειρογράφων, ὑπὸ τοῦ Μητροπολίτου Ἀμασείας. *Δέλτιον τῆς Ἱστορικῆς καὶ ἐθνολογικῆς ἐταιρείας τῆς Ἑλλάδος* 5 (1900) 352-369.
- (3) A. Alexoudes, Κώδικες ἐπαρχίας Βελεγράδων. *Ἐκκλησιαστικὴ Ἀλήθεια* 20 (1900) 485-486; 509-511; 525-527; 537-538; 544-545; 21 (1901) 15-16, 55-56, 71-72, 160, 299.
- (4) S. Lampros, Διορθώσεις εἰς ἔγγραφον ἐκ Βελεγράδων. *Νέος Ἑλληνομνήμων* 7 (1910) 486-487.
- (5) D. M. Sarros, Παλαιογραφικὸς Ἑρᾶνος, Β'. Οἱ κώδικες τοῦ Γυμνασίου Σεργῶν, *Ἑλληνικὸς Φιλολογικὸς Σύλλογος Κωνσταντινουπόλεως* 33 (1910-1911, published 1914) 61-68; E'. Τῆς ἐν Ἡπειρῷ Βήσεως (Βεζήτζας) εἰς εὐαγγελικὸς κώδις καὶ ἐπιγραφαὶ τινες (ΙΕ'-ΙΗ' αἰῶνος) ἐκ ναῶν ἐν αὐτῇ καὶ παρ' αὐτὴν ἰδρυμένων. *Ibidem*, 101-104.
- (6) S. Kyriakides, Κατάλογος τῶν χειρογράφων τῆς ἐν Ἰωαννίνοις Ζωσιμαίας σχολῆς. *Νέος Ἑλληνομνήμων* 9 (1912) 304-311 (description of 17 manuscripts [only three datable to the 12th century, the others to the 18th century or later]).
- (7) S. Lampros, Ἡπειρωτικά. *Νέος Ἑλληνομνήμων* 10 (1913) 369-443, precisely 398-418: Τὸ ἐν Ἰωαννίνοις Ἀρχιμανδρεῖον καὶ οἱ ἐν αὐτῷ κώδικες (description of twenty manuscripts).
- (8) S. Lampros, Ἡπειρωτικά. Ἡ λίμνη τῶν Ἰωαννίνων καὶ αἱ ἐπὶ τῆς νησίδος αὐτῆς μοναὶ. *Νέος Ἑλληνομνήμων* 11 (1914) 3-56 (on the monasteries of the island in the lake of Ioannina).
- (9) N. A. Bees (Βέης), Die Evangelienhandschrift der Metropolitankirche zu Janina. *BNJ* 3 (1922) 160 (a manuscript datable to the 16th century ex.).
- (10) I. Th. Kolitsaras, Κώδις Εὐαγγελίου Μολυβδοσκεπάστου. *HX* 15 (1940) 159-173.
- (11) A. Chatzimichali, Ἡ στάχσις τοῦ Εὐαγγελίου τῆς ὑπεραγίας Θεοτόκου Πωγωνιανῆς Μολυβδοσκεπάστου. *HX* 15 (1940) 175-182.
- (12) L. Branusis, Ἱστορικὰ καὶ τοπογραφικὰ τοῦ μεσαιωνικοῦ κάστρου τῶν Ἰωαννίνων. in: *Charisterion eis A. K. Orlandon*. Athens 1965-68, vol. 4, 439-515.
- (13) L. Politis, Παλαιογραφικὰ ἀπὸ τὴν Ἡπειρο. Ἀριστοτέλειον Πανεπιστήμιον Θεσσαλονίκης, Ἐπιστημονικὴ Ἐπετηρὶς Φιλοσοφικῆς Σχολῆς 12 (1973) 329-407.
- (14) E. Bees-Seferli, Aus dem Nachlass von N. A. Bees. Ἐκ τῶν καταλοίπων τοῦ Ν. Α. Βέη. *BNJ* 21 (1971-1974). Supplement at the end of the volume, with new pagination (1976). 1) Περιγραφὴ τοῦ κώδικος Ἰσαὰκ τοῦ Μεσοποταμίτου (= Petropol. graec. CCL) 3-54.
- (15) I. Hutter, Corpus der byzantinischen Miniaturenhandschriften I-V. Stuttgart 1977-1997; I, II (1977); III 1, 2 (1982); IV 1, 2 (1993); V 1, 2 (1997).
- (16) G. Prato, Scritture librerie arcaizzanti della prima età dei Paleologi e loro modelli. *Scrittura e Civiltà* 3 (1979) 151-193 = Prato, Studi. 73-114.
- (17) A. Tourta, Νεκτάριος καὶ Θεοφάνης οἱ Ἀψαράδες καὶ ἡ Μονὴ τοῦ Προδρόμου στὸ νηοὶ τῶν Ἰωαννίνων. *HX* 22 (1980) 66-88.
- (18) E. Chrysos, Ἱστορικὰ στοιχεῖα γιὰ τὴν Ἡπειρο σὲ σημείωμα τοῦ κώδικα Cromwell 11. *HX* 22 (1980) 58-65.
- (19) B. Katsaros, Μία ἀκόμη μαρτυρία γιὰ τὴν βυζαντινὴν μονὴ τοῦ Κρεμαστοῦ. *Κληρονομία* 12 (1980) 367-388, particularly 380.
- (20) G. Prato, La produzione libraria in area greco-orientale nel periodo del regno Latino di Costantinopoli (1204-1261). *Scrittura e Civiltà* 5 (1981) 105-147 = Prato, Studi. 31-72.
- (21) G. Astruc-Morize, Un nouveau "Codex Mesopotamitum": le Parisinus graecus 194 A. *Scriptorium* 37 (1983) 105-109.
- (22) G. Prato, La presentazione del testo nei manoscritti tardobizantini, in: *Atti del Convegno Internazionale Il libro e il testo (Urbino, 20-23 settem-*

bre 1982) a cura di C. Questa e R. Raffaelli, Urbino 1984, 69-84 = *Prato*, Studi. 133-149.

- (23) F. Euaggelatos-Notara, Πληροφορίες για την Ἡπειρο σὲ σημειώματα κωδίκων. *HX* 27 (1985) 115-126.
- (24) F. Euaggelatos-Notara, Συμβολὴ στὴν ἱστορία τῆς ἐπισκοπῆς Γλαβιντίσας. *HX* 28 (1986-87) 33-36.
- (25) P. Schreiner, Das Hodegetria-Kloster auf Leukas im 11. Jhd. Bemerkungen zu einer Notiz im Vat. gr. 2561. *Byzantinische Forschungen* 12 (1987) 57-62.
- (26) G. Prato, Manoscritti greci in Grecia, in: Scritture, libri e testi. I 3-24 = *Prato*, Studi 151-169.
- (27) D. R. Reinsch, Bemerkungen zu epirotischen Handschriften, in: Scritture, libri e testi. I 79-97.
- (28) A. Weyl Carr, Thoughts on the Production of Provincial Illuminated Books in the Twelfth and Thirteenth Centuries, in: Scritture, libri e testi II 661-688, particularly 679-681.
- (29) D. R. Reinsch, Ἡπειρωτικά χειρόγραφα. Μερικὲς παρατηρήσεις καὶ σκέψεις, in *Πρακτικά Διεθνούς Συμποσίου για το Δεσποτάτο της Ηπείρου* (Arta, 27-31 Μαΐου 1990, Πανεπιστήμιο Ἰωαννίνων Φιλοσοφικὴ Σχολή. Σειρά Συμποσίων 1). Athens 1992, 545-550.
- (30) A. Weyl Carr, Oxford, Barocci 29 and manuscript illumination in Epiros, in: *Πρακτικά Διεθνούς Συμποσίου για το Δεσποτάτο της Ηπείρου* cit., 567-84.
- (31) M. Garidis, A. D. Paliouras (eds.), Monasteries of the Island of Ioannina: Painting (International Symposium, "Monasteries of the Island of Ioannina, 700 Years 1292-1992", Ioannina, May 1992). Ioannina 1993, with references to the previous bibliography.
- (32) A. Cataldi Palau, Manoscritti epiroti a Londra (British Library), ed a Oxford (Magdalen College) I. Manoscritti di Berat. II. Manoscritti di Ioannina e Zagoria. III. Manoscritti di Grebena e Leuca. *Codices Manuscripti* 20/21 (1997) 3-59.
- (33) C. Constantinides, Ἀπὸ τὴν πνευματικὴ ζωὴ τοῦ Κράτους τῆς Ἡπείρου (1204-ca. 1340), in: *Μεσαιωνικὴ Ἡπειρος, Πρακτικά Ἐπιστημονικοῦ Συμποσίου*. Ioannina 2001, 231-256.
- (34) N. Tchernetska, Cambridge UL Add. 4489, Athens EBE 4079, and the Burdett-Coutts collection of Greek manuscripts. *Codices Manuscripti* 52/53 (2005) 21-30.

Index of Epirote manuscripts

Lists of Epirote manuscripts have often been compiled by the previous scholars who have tackled this subject (e. g. Weyl Carr (1991) (n° 28), 679-680, n. 49; Weyl Carr (1992) (n° 30), 568-569; Constantinides (2001) (n° 33), 244-248); I think however it may be useful to have such a list at hand every time this subject is brought up.

The checklist which follows contains the manuscripts known as Epirote in alphabetical order by the name of the town, accompanied by a number referring to the list of Epirote manuscripts which follows. This list is based on the bibliography cited *supra* and contains the basic information and essential bibliography on each manuscript.

I have seen the manuscripts preceded by an asterisk.

Town	Library, Shelfmark	N° in my list
Ann Arbor,	*U. Mich. Ms. 17	n° 38
	*U. Mich. Ms. 28	n° 32
	*U. Mich. Ms. 29	n° 37
	*U. Mich. Ms. 31	n° 33
	*U. Mich. Ms. 38	n° 34
	*U. Mich. Ms. 43	n° 35
	*U. Mich. Ms. 50	n° 31
	*U. Mich. Ms. 59	n° 36
	*U. Mich. Ms. 83	n° 27
	*Benaki Museum 53	n° 16
Athens, Athens,	EBE 239	n° 39
	EBE 2112	n° 29
	EBE 2672	n° 41
	*EBE 4079	n° 23
	*EBE 4080	n° 28
	*EBE 4090	n° 48
	Panteleimonos 13	n° 13
	Vatopediou 555	n° 22
	Xenophontos 1	n° 3
	Berlin, National Library, Cod. 318	n° 5
Bitsa, no number		n° 57
Calabryta, Monastery of Mega Spilaion	20	n° 4
Firenze, Bibl. Laurenziana, Laur. 59, 12		n° 10
Ioannina, Archaeological Museum	n° 1	n° 54
	Archaeological Museum n° 3	n° 63
	Archaeological Museum n° 8	n° 75
	Archaeological Museum n° 43	n° 51
	Archaeological Museum n° 44	n° 42
	Archimandreion n° 2	n° 59
	Archimandreion n° 3	n° 58
	Archimandreion n° 10	n° 30
	Archimandreion n° 13	n° 69
	Archimandreion n° 14	n° 53
Archimandreion	n° 15	n° 56
	n° 17	n° 68

Town	Library, Shelfmark	N° in my list
Ioannina,	Archimandreion n° 18	n° 66
	Archimandreion n° 20	n° 60
	EHM, no number	n° 25
	Metropolis, n° 1	n° 72
	Zosimaia Bibl. n° 2	n° 52
	Zosimaia Bibl. n° 17	n° 24
	Zosimaia Bibl. n° 18	n° 73
	Zosimaia Bibl. n° 20	n° 19
	Zosimaia Bibl. n° 22	n° 74
London, The British Library,	*Add. 22.492	n° 46
	*Add. 24.369	n° 49
	*Add. 27.865	n° 14
	*Add. 37.007	n° 44
	*Add. 37.008	n° 18
	*Egerton 2744	n° 40
Monastery of Giromerios (near Filiates, Thesprotia)		n° 50
Oxford, Bodl. Libr., Barocci	29	n° 45
	E. D. Clarke 8	n° 7
	Cromwell 5	n° 17
	*Cromwell 11	n° 6
	Christ Church gr. 18	n° 26
	gr. 33	n° 2
	*Magdalen College gr. 16	n° 47
Parga, Church of the Apostles,	no number	n° 71
Paris, Bibliothèque nationale,	*Par. gr. 194 A	n° 8
	*Par. gr. 1004	n° 21
	*Par. gr. 1259	n° 20
	*Par. gr. 1973	n° 9
Prebeza, Archive of the Metropolis	n° 1	n° 61
	n° 2	n° 65
	n° 3	n° 79
		n° 11
St Petersburg,	gr. 250	n° 11
Scanneli, Church of St Nicholas	n° 1	n° 55
	n° 2	n° 76
	n° 3	n° 62
	n° 4	n° 78
	n° 5	n° 64
	n° 6	n° 67
	n° 7	n° 70
	n° 8	n° 77
Serres, Library of the Gymnasion	n° 1	n° 12
Sinai, Monastery of St Catherine, Sin. gr.	1641	n° 43
*Vatican City, BAP, Vat. gr.	2561	n° 15

List of Epirote manuscripts

The Epirote manuscripts listed in the following pages can be divided into four groups:

- 1) Manuscripts whose subscription attests an Epirote origin.
- 2) Manuscripts with no subscription, attributed to Epirus on the basis of the comparison with those of the first group.
- 3) Manuscripts with texts or later possession, historical or donation notes indicating Epirus.
- 4) Manuscripts located in Epirote libraries.

For the first two groups the attribution is straightforward, being based on written subscriptions for the manuscripts of the first group, and on comparisons which, although based on subjective criteria, are in most cases self-evident for the second group.

In the the third group, the attribution of the manuscripts to Epirus depends on texts, possession or donation notes which may have been added to a codex written elsewhere and transported to Epirus, one does not know how many years, decades or centuries after its copy; these artifacts might have reached Epirus virtually at any time, even quite recently. These notes are often mere scribbles, written in an everyday, hasty script, quite difficult to decipher and to date. In these instances the Epirote origin of the codex cannot be taken for granted; the place where the copy was executed has to be determined each time, considering the indications given by text, possession or donation notes as supplementary information. In many instances an Epirote origin can safely be assumed if these manuscripts have always been in an Epirote environment or if they have early notes written in the region, particularly if this hypothesis is confirmed by the style of writing and the decoration.

In the manuscripts of the fourth group the element of uncertainty regarding the Epirote origin is the greatest; the place where they were written must be determined in each case. The script and the decoration are essential in confirming or denying the presumed Epirote origin of the codex.

LEGENDA The following list of Epirote manuscripts contains an essential bibliography on each item. The authors' names are listed in the notes, each followed by a number in brackets referring to the article recorded in the bibliography above (*Epirote manuscripts: the previous studies*).

In the references to the articles examined I only quote the page or pages which contain important new

information on the manuscript in question, not all the pages where it is mentioned. When indicating a particular work, I refer the reader to the bibliography cited there as well, and I will not repeat it unless absolutely necessary for the clarity of my text.

For the sake of conciseness I have not referred to the plates published in books where photographs of the manuscripts analyzed constitute the norm, as Repertorium I, II, III, or works dedicated to manuscript illumination (e. g., *Hutter, Marava-Chatzinicolaou - Toufexi-Paschou*).

I have not taken into account manuscripts dated after the 16th century¹⁰⁰.

The manuscripts are listed in chronological order. An asterisk before the shelfmark indicates that I have examined the codex *in situ*. The manuscripts of the Burdett-Coutts collection, which have never been included in lists of Epirote manuscripts before, have been analyzed in greater detail in the previous pages.

Group 1. Manuscripts whose subscription attests an Epirote origin

11TH CENTURY

1. *Paris, Par. gr. 662¹⁰¹, **1047**, *John Chrysostom*, parchment; scribe monk Mark, *ecclesiarches* of the Theotokos monastery τῶν Σπηλαίων (maybe Mega Spelaion by Calabryta, see *infra*, n° 4).

12TH CENTURY

2. Oxford, Christ Church 33 (Wake 33)¹⁰², **1172**, *Apostolos*, parchment; scribe *hieromonachos* Nikon, monastery of St Nicholas τοῦ Σπηλαιότου ἡ(τ)οι Κρεμαστοῦ, near Mesolongion in Epirus.
3. Athos, Xenophontos 1¹⁰³, **1181**, *Lectionary of the Gospels*, parchment; scribe lector Johannes Monasteriotes, in Buthrotos-Boutrint (Vagenetia).

¹⁰⁰) For this reason I have not included in the bibliography the paper of A. Papaioannou, 'Ελληνικά παλαιότυπα σε βιβλιοθήκες τῆς περιοχῆς Ζαγορίου Ἰωαννίνων (1645-1863). *HX* 22 (1980) 133-150.

¹⁰¹) *Euaggelatos-Notara*, Σημειώματα 54; Repertorium II, n° 360.

¹⁰²) *Euaggelatos-Notara*, Σημειώματα 73; *Katsaros* (1980) (n° 19), Pls. 1-3; Repertorium I, n° 333; *Prato*, Manoscritti (1991) (n° 26) = Studi 155, 166 n. 80; *Reinsch* (1992) (n° 29), 546 n. 9; *Hutter CBM* 4 (1993) (n° 15), n° 27.

¹⁰³) *Chrysos* (1980) (n° 18); *Reinsch* (1991) (n° 27), 81-82; 86-89; 95, Pls. 2-4; *Reinsch* (1992) (n° 29), 546; *Prato*, Manoscritti (1991) (n° 26) = Studi 155, 166, n. 78, 82.

4. Calabryta, Monastery of Mega Spelaion 20¹⁰⁴, **1193**, *Lectionary of the Gospels*, parchment; scribe Nicetas Sgouropoulos, for the monastery of the Theotokos τῆς Κοταζονησίας.
5. Berlin, SBB, Cod. 318 (Phill. 6565)¹⁰⁵, **12th century**, *Psalter*, parchment; scribe *hieromonachos* Nicephoros, monastery of St George in Dyrachium.

13TH CENTURY

6. Oxford, Bodl. Libr., Cromwell 11¹⁰⁶, **1225**, *Liturgical texts*, parchment; scribe Michael Papadopoulos, son of the priest George from Ioannina.
7. Oxford, Bodl. Libr., E. D. Clarke 8¹⁰⁷, **1253**, *Lectionary of the Gospels*, parchment; scribe lector Demetrius Brizopoulos, in Vagenetia (Epirus).
8. *Paris, Par. gr. 194 A¹⁰⁸, **1255**, *Theophylaktos of Ohrid Commentary on the Gospels*, paper, scribe monk Nikandros, owner Isaac of the monastery of St Nicholas of Mesopotamos.
9. *Paris, Par. gr. 1973¹⁰⁹, **mid 13th century**, *Aristoteles*, oriental paper, <scribe monk Nikandros>, see n° 8.

¹⁰⁴) *Euaggelatos-Notara*, Σημειώματα. 76; *Chrysos* (1980) (n° 18), 63; *Prato*, Manoscritti (1991) (n° 26) = Studi 155.

¹⁰⁵) *Reinsch* (1992) (n° 29), 549; cf. P. J. Becker, T. Brandis, Kurzes Verzeichnis der nach 1945 erworbenen Handschriften Hdschr. 1-449 der Staatsbibliothek zu Berlin - Preußischer Kulturbesitz. Zusammengestellt bis 1992 von Tilo Brandis, ab 1994 von Peter Jörg Becker. Berlin 1986-1997 (maschinenschriftlich).

¹⁰⁶) *Turyn*, GB (1980), n° 2; Repertorium I, n° 285; *Euaggelatos-Notara*, Συλλογή 24; *Hutter CBM* I (1977) (n° 15), n° 48; *Chrysos* (1980) (n° 18), Pl. 5; *Prato*, La produzione (1981) (n° 20) = Studi 33, 37, 65, Pl. 7; *Prato*, Manoscritti (1991) (n° 26) = Studi 155, 160, 164, 166 n. 82, Pl. 8; *Reinsch* (1991) (n° 27), 83; *Weyl Carr* (1991) (n° 28), 679, 681; *Reinsch* (1992) (n° 29), 548.

¹⁰⁷) *Turyn* GB (1980), n° 5; Repertorium. I, n° 92; *Prato*, La produzione (1981) (n° 20) = Studi 42, 49, 65, Pl. 2; *Euaggelatos-Notara*, Συλλογή 58; *Hutter CBM* III (1982) (n° 15), n° 102; *Euaggelatos-Notara* (1985) (n° 23), 116-121; *Prato*, Manoscritti (1991) (n° 26) = Studi 156, 164, 165 n. 77, 166 n. 78, 80, 82, Pl. 9; *Reinsch* (1991) (n° 27) 85-88; *Weyl Carr* (1991) (n° 28), 679, 681; B. Atsalos, Die Formel 'Ἡ μὲν χεῖρ ἡ γράψασα ... in den griechischen Handschriften, in: Scrittura, libri e testi 705, 714, 717, 720, 723; *Reinsch* (1992) (n° 29), 546.

¹⁰⁸) *Prato*, La produzione (1981) (n° 20) = Studi 42, 51, 59, 65, Pl. 6; *Astruc-Morize* (1983) (n° 21), Pl. 11 a, b, c; *Prato*, La presentazione (1984) (n° 22) = Studi 137-138; Repertorium II, n° 413; Les manuscrits grecs datés des XIII^e et XIV^e siècles conservés dans les bibliothèques publiques de France, I. XIII^e siècle. Par Ch. Astruc, G. Astruc-Morize, P. Géhin, M.-G. Guérard, Ph. Hoffmann, B. Mondrain, J. A. Munitiz, Paris 1989, 13-14; *Prato*, Manoscritti (1991) (n° 26) = Studi 156, Pl. 10; *Reinsch* (1991) (n° 27), 91-92; *Weyl Carr* (1991) (n° 28), 680, n. 49.

10. *Firenze, Laur. 59, 12¹¹⁰, **mid 13th century**, *Michael Choniates and Theophylactus of Ohrid*, oriental paper, <scribe monk Nikandros>, see n° 8.
11. St Petersburg, GPB gr. 250¹¹¹, **mid 13th century**, *Letters of Bardanes, Apocaucos and others*, paper, <scribe monk Nikandros>, see n° 8.
12. [Serres, Library of the Gymnasium 1]¹¹², **1275**, *Ecclesiastical Hymns*, parchment, scribe Nicephoros Roxes, from Embrion (Euroia) in Epiros¹¹³, for Barsanuphios.
13. Athos, Panteleimonos 13¹¹⁴, **1288/89**, *Lectionary of the Gospels*, parchment; belonged to the great Sakellarios of the bishopric of Glavinitsa.
14. *London, Add. 27.865¹¹⁵, **13th century, second half**, *Sticherarion*, parchment; scribe notary Nicholas for the Church of the Archangel Michael of the bishopric of Ioannina [**before 1319**, see infra n° 35, n° 37].
15. *Vatican City, Vat. gr. 2561¹¹⁶, **13th-14th centuries**, *Lectionary of the Gospels*, parchment; the manuscript was written in the district of Leucas, on the island Ricudi, by the hegoumenos of the Theotokos monastery in the same island; the subscription is written by Nicholas Zampelis who found the manuscript and renewed it (1620).

¹⁰⁹ Astruc-Morize (1983) (n° 21), 109, Pl. 4; *Prato*, La presentazione (1984) (n° 22) = Studi 137-138; *G. De Gregorio*, Osservazioni ed ipotesi sulla circolazione del testo di Aristotele tra Occidente e Oriente. in *Scritture libri e testi II* 475-498: 494-496; *Prato*, Manoscritti (1991) (n° 26) = Studi 156, 162, 168, Pl. 23a; *Repertorium II*, n° 413; *Reinsch* (1992) (n° 29), 550; *Constantinides* (2001) (n° 33), 247, n. 78.

¹¹⁰ Astruc-Morize (1983) (n° 21), Pl. 12 a; *Prato*, Manoscritti (1991) (n° 26) = Studi 156, 164 n. 70 (Pls. 11, 21a, 21b); *Reinsch* (1991) (n° 27), 91-92.

¹¹¹ *Bees* (1922) (n° 9); *Bees-Seferli* (1971-76) (n° 14), Pl. on 54 and Pls. IV, 179; V, VI, 195; VII, 199; *Astruc-Morize* (1983) (n° 21), Pls. 12 b, c; *Prato*, Manoscritti (1991) (n° 26) = Studi 156; *Reinsch* (1991) (n° 27), 91-92; *Weyl Carr* (1991) (n° 28), 680, n. 49; *Constantinides* (2001) (n° 33), 235, n. 14.

¹¹² Present location unknown. *Sarros* (1910-1911, published 1914) (n° 5), B', n° 1, 62; *D. M. Sarros*, Ἡπειρωτικαὶ ἐνθυμήσεις ἢ χρονικὰ σημειώματα καὶ ἐπιγραφαί, *HX* 12 (1937) 104-132: 105, publishes again the subscription; *Euaggelatos-Notara*, Συλλογὴ. n° 331, 99-100; *Euaggelatos-Notara* (1985) (n° 23), 121-126.

¹¹³ TIB III, 301.

¹¹⁴ *Euaggelatos-Notara* (1986-1987) (n° 24), 34 and n. 12; *Reinsch* (1991) (n° 27), 91, Pls. 5, 6.

¹¹⁵ *Branusis* (1965-68) (n° 12), 460; *Chrysos* (1980) (n° 18); *Repertorium I*, n° 328; *Prato*, Manoscritti (1991) (n° 26) = Studi 156; *Cataldi Palau* (1997) (n° 32), 18-20, Pls. 12-13; *Constantinides* (2001) (n° 33), 247, n. 77.

¹¹⁶ *Schreiner* (1987) (n° 25), dates it to 1025, Pls. I, II; cf. *Reinsch* (1991) (n° 27), 82, n. 8; *Reinsch* (1992) (n° 29), 546, n. 9; cf. *P. G. Nicolopoulos*, L'inventario dei codici Vaticani greci 2403-2631. *EEBS* 35 (1966-67) 129-131.

14TH CENTURY

16. *Athens, Benaki Museum 53¹¹⁷, **1319-1342**, *Lectionary of the Gospels*, palimpsest parchment, containing previously Chrysostom *In Genesim*; the scribe Michael Philanthropenos, priest and monk of the Metropolis of Ioannina, donated it to St Nicholas' s monastery in the Island of Ioannina, of which he was the founder.

15TH CENTURY

17. Oxford, Cromwell 5¹¹⁸, **1404**, *Psalter*, paper; scribe priest Kephass Diogenous, Aitolos (from Epirus).
18. *London, Add. 37.008¹¹⁹, **1413**, *Lectionary of the Gospels*, paper, scribe Georgios Siderokastrites for Nikephoros Loubros of Berat.
19. Ioannina, Zosimaia Bibl. 20¹²⁰, **1451**, *Lectionary of the Gospels*, paper, scribe priest George Andrizopoulos.

16TH CENTURY

20. Paris, Par. gr. 1259¹²¹, **1515/16**, *Canonical-theological collection*, paper, scribe Ioacheim from Mokista (Epirus), in the monastery of Barnacoba.
21. Paris, Par. gr. 1004¹²², **16th century last quarter**, *Gregory of Nyssa*, paper, scribe monk Symeon Carnanios (Symeon Cabasilas, from Acarnania)¹²³, in the monastery of Paraskeue in the region of Chimara (Epirus).

Group 2. Manuscripts attributed to Epirus by comparison with those of Group 1¹²⁴

12TH CENTURY

22. Athos, Vatopedi 555¹²⁵, **ca. 1147**, *Canons*, parchment.
23. *Athens, EBE 4079¹²⁶, (Pls. 21, 22), **12th century second half**, *Lectionary of the Gospels*, parchment.

¹¹⁷ A. Tselikas, Δέκα αἰῶνες Ἑλληνικῆς γραφῆς (9ος-19ος αἰ.). Athens 1977, n° 3, 17; *Chrysos* (1980) (n° 18); *Reinsch* (1991) (n° 27), 91, Pl. 7; *Weyl Carr* (1991) (n° 28), 679, n. 49; E. Lappa-Zizica - M. Rizou-Couroupou, Κατάλογος Ἑλληνικῶν χειρογράφων τοῦ Μουσείου Μπενάκη (10ος -16ος αἰ.). Athens 1991, n° 26, 49-50; *Constantinides* (2001) (n° 33), 246.

¹¹⁸ *Repertorium I*, n° 214; *Hutter*, CBM III (1982) (n° 15), n° 173; *Reinsch* (1991) (n° 27), 89-90; *Reinsch* (1992) (n° 29), 549.

¹¹⁹ *Alexoudes* (1900) (n°2); (1901) (n°3); *Repertorium I*, n° 70; *Cataldi Palau* (1997) (n° 32), Pls. 5-8.

¹²⁰ *Politis* (1973) (n° 13), 338, 368, Pls. 20-21; *Weyl Carr* (1992) (n° 30), 568.

¹²¹ *Repertorium II*, n° 209.

¹²² *Repertorium II*, n° 507.

¹²³ Cf. E. Gamillscheg, Symeon Karnanios und Symeon Kabasilas. *Codices Manuscripti* 18/19 (1997) 125-131.

¹²⁴ In chronological order.

¹²⁵ *Reinsch* (1991) (n° 27), 92-94, Pl. 8.

¹²⁶ My identification; see a full description of the manuscript *supra*.

13TH CENTURY

24. Ioannina, Zosimaia Bibl. 17¹²⁷, **13th century**, *Lectionary of the Gospels*, parchment.
25. Ioannina, EHM, no number¹²⁸, (Pl. 5), **13th century**, *Lectionary of the Gospels*, parchment and paper.
26. Oxford, Christ Church gr. 18 (Wake 18)¹²⁹, **13th century first half**, *Lectionary of the Gospels*, palimpsest parchment.
27. *Ann Arbor, U. Mich. Ms. 83¹³⁰, (Pls. 19, 20a, 20b), **13th century second half**, *Lectionary of the Gospels*, parchment.
28. *Athens, EBE 4080¹³¹, (Pls. 3, 23), **13th century last quarter**, *Lectionary of the Gospels*, parchment.
29. *Athens, EBE 2112¹³², (Pl. 6) **13th century ex.**, *Lectionary of the Gospels*, parchment. Acquired in Thessalonica. The Epirote origin is confirmed by the decoration.
30. Ioannina, Archimandreion n. 10¹³³, **1305** (f. 138), *Lectionary of the Gospels*, paper, scribe priest Constantine, sinner and χωριζώγραφος.

14TH CENTURY

31. *Ann Arbor, U. Mich. Ms. 50¹³⁴, (Pl. 17), **1395** (f. 149v), *Lives of female Saints*, occidental paper.
32. *Ann Arbor, U. Mich. Ms. 28¹³⁵, (Pls. 7, 8, 15), **14th century**, *Lectionary of the Gospels*, parchment.
33. *Ann Arbor, U. Mich. Ms. 31¹³⁶, (Pls. 12, 13), **14th century**, *Lectionary of the Gospels*, written by Romanos Irinopoulos, parchment.
34. *Ann Arbor, U. Mich. Ms. 38¹³⁷, (Pl. 1), **14th century**, *Lectionary of the Gospels*, parchment.

¹²⁷ Kyriakides (1912) (n° 6), n° 17, 311; Politis (1973) (n° 13), 337, Pl. 7; Reinsch (1991) (n° 27), 94-96, Pls. 12, 14; Reinsch (1992) (n° 29), 549, n. 24; Weyl Carr (1992) (n° 30), 569.

¹²⁸ Politis (1973) (n° 13), 340, Pls. 8α, 8β; Reinsch (1991) (n° 27), 94-96, Pl. 13; Weyl Carr (1991) (n° 28), 681; Reinsch 1992, (n° 29), 549, n. 24; Weyl Carr (1992) (n° 30), 569.

¹²⁹ Hutter, CBM IV (1993) (n° 15), n° 31; cf. 81, Provenienz.

¹³⁰ My identification; see a full description of the manuscript *supra*.

¹³¹ My identification; see a full description of the manuscript *supra*.

¹³² Marava-Chatzinicolaou - Toufexi-Paschou 1985, II n° 26; Weyl Carr (1991) (n° 28), 681 and n. 51; Weyl Carr (1992) (n° 30), 568.

¹³³ Lampros (1913) (n° 7), n° 10, 407-409; Politis (1973) (n° 13), 331, Pl. 3α, 3β; Weyl Carr (1992) (n° 30), 569.

¹³⁴ My identification; see a full description of the manuscript *supra*.

¹³⁵ My identification; see a full description of the manuscript *supra*.

¹³⁶ My identification; see a full description of the manuscript *supra*.

¹³⁷ My identification; see a full description of the manuscript *supra*.

35. *Ann Arbor, U. Mich. Ms. 43¹³⁸, (Pl. 16), **14th century second half**, *Service book*, occidental paper.

36. *Ann Arbor, U. Mich. Ms. 59¹³⁹, (Pls. 4, 18a, 18b), **14th century second half**, *Homilies*, occidental paper.

15TH CENTURY

37. *Ann Arbor, U. Mich. Ms. 29¹⁴⁰, (Pls. 10, 11), **1437** (f. 309), *Lectionary of the Gospels*, written by George Kotylis, occidental paper.
38. *Ann Arbor, U. Mich. Ms. 17¹⁴¹, (Pls. 9, 14), **late 15th century**, *Euchologion Liturgies* of St John Chrysostom, St Basil and Presanctified, occidental paper.

Group 3. Manuscripts with texts, later possession, historical or donation notes indicating Epirus

3A) COPIED MOST PROBABLY IN EPIRUS

In all the manuscripts mentioned below the Epirote origin attested by the notes is confirmed by the script and the decoration. The manuscripts which have most probably been copied elsewhere are written at the bottom of this list without a number.

12TH CENTURY

39. Athens, EBE 239¹⁴², **1143-44** (f. 193), *St Basil Asce-tics*¹⁴³, parchment. The manuscript was bought in 1221 by the priest Johannes Xanthopoulos for the Church of St Marina in Arta (f. 3v).
40. *London, Egerton 2744¹⁴⁴, **12th century**, *Menaion Ju. Aug.*, parchment; notes about Neophytos Bishop of Grebena (died 1422).

13TH CENTURY

41. *Athens, EBE 2672¹⁴⁵, (Pl. 2), **1270**, *Lectionary of the Gospels*, parchment; scribe Nicholaos *Chartophylax* (f. 120). A historical note indicates that he manuscript was in Ioannina in 1430 (f. 120).

¹³⁸ My identification; see a full description of the manuscript *supra*.

¹³⁹ My identification; see a full description of the manuscript *supra*.

¹⁴⁰ My identification; see a full description of the manuscript *supra*.

¹⁴¹ My identification; see a full description of the manuscript *supra*.

¹⁴² Marava-Chatzinicolaou - Toufexi-Paschou III, n° 51.

¹⁴³ P. J. Fedwick, Bibliotheca Basiliana Universalis. III, Turnhout 1997, 301.

¹⁴⁴ Cataldi Palau (1997) (n° 32), 25-27; Pls. 18-20.

¹⁴⁵ Marava-Chatzinicolaou - Toufexi-Paschou 1985, II, n° 8; Weyl Carr (1992) (n° 30), 568 and n. 9.

42. Ioannina, Archaeological Museum 44¹⁴⁶ (the codex was once in the Monastery of Bellas, collection of Metropolitan Spyridon; it belonged afterwards to the monastery of the Theotokos Pogonianes Molybdoskepastou; then to Ioannina, Demotikon Museum) **13th century?**, *Gospels*, parchment.
43. Sinai, Monastery of St Catherine, Sin. gr. 1641¹⁴⁷, **13th century**, *Nomocanon*, parchment; donated to the Church of the Great Archistrategon (Michael) of the bishopric of Ioannina by Constantinus Melitas and Nicholas Mesarites (f. 328v), **before 1319**, when Ioannina was still a bishopric, not yet a Metropolis.
44. *London, Add. 37.007¹⁴⁸, **13th-14th centuries**, *Lectionary of the Gospels* with musical notation, parchment; inventory of books and objects belonging to a monastery near Berat, dated 1399, in a bifolium preceding the manuscript.

14TH CENTURY

45. Oxford, Bodl. Libr., Barocci 29¹⁴⁹, ca. **1300**, *Lectionary of the Gospels*, parchment; copied by Michael Zorianos (PLP III 6666), who was in the service of Thomas Angelos Despot of Epiros (1296-1318) and presented the manuscript to him¹⁵⁰.
46. *London, Add. 22.492¹⁵¹, **14th century**, *Euthymius Zigabenus*, paper; notes about Neophytos Bishop of Grebena (died 1422).
47. *Oxford, Magdalen College gr. 16¹⁵², **14th century ex.**, *Nicephorus Blemmydes*, paper. A historical note dated 1480 refers to an Epirote surrounding.

15TH CENTURY

48. *Athens, EBE 4090¹⁵³, **15th century**, *Octoechos*, paper; possession note (f. 218v) of the monastery of St John

¹⁴⁶ Kolitsaras (1940) (n° 10), Pl. 1; Chatzimichali, (1940) (n° 11), Pls. 1-2, the binding; Politis (1973) (n° 13), 338, 400.

¹⁴⁷ V. Benešević, *Catalogus codicum manuscriptorum Graecorum qui in monasterio Sanctae Catharinae in Monte Sina asservantur* III. St Petersburg 1917, 116-123; *Branusis* (1965-68) (n° 12), 460; *Chrysos* (1980) (n° 18), 64; *Reinsch* (1991) (n° 27), 94-96, Pls. 9-11; *Weyl Carr* (1991) (n° 28), 679, n. 49; *Constantinides* (2001) (n° 33), 247, n. 76.

¹⁴⁸ Alexoudes (1900) (n° 2); (1901) (n° 3); *Cataldi Palau* (1997) (n° 32), Pls. 1-4.

¹⁴⁹ *Hutter*, CBM I (1977) (n° 15), n° 64; *Repertorium I*, n° 280; *I. Spatharakis*, *Corpus of Dated Illuminated Greek Manuscripts to the Year 1453*, Leiden 1981, 55; *Euaggelatos-Notara*, *Εὐαγγελὴ* 174; *Weyl Carr* (1991) (n° 28), 679-680, n. 49; *Weyl Carr* (1992) (n° 30), *passim*, Pls. 1-3, 5-6, 9-10; *H. Belting*, *Das illuminierte Buch in der spätbyzantinischen Gesellschaft*. Heidelberg 1970, 69 n. 237; *Prato*, *Scrittura* (1979) (n° 16) = *Studi* 102; *Constantinides* (2001) (n° 33), 243, n. 59.

¹⁵⁰ Verses he wrote were published by S. P. Lampros, *Πρόχειρον σημείωμα περὶ Μιχαὴλ Ζωριανοῦ, Φιλολογικὸς σύλλογος Παρνασσός. Ἑπετηρίς* 7 (1903) 217-218.

¹⁵¹ *Cataldi Palau* (1997) (n° 32), 23-25, Pl. 17.

¹⁵² *Cataldi Palau* (1997) (n° 32), 16-18; Pls. 9-11.

¹⁵³ Sotheby's, 1987, n° 60. See *supra*.

Prodromos, next to the monastery of St Panteleimon, in the island of Ioannina.

49. *London, Add. 24.369, **15th century**, *Nomocanon*, paper, scribe *hieromonachos* Ioasaph; possession note of the monastery St Panteleimon, next to the monastery of St John Prodromos, in the island of Ioannina.

The following manuscripts have historical notes mentioning localities in Epiros, but they have most probably been copied elsewhere:

- *Oxford, Magdalen College gr. 9¹⁵⁴, 12th century end, *Gospels, Psalms and Odes*, parchment. Copied in Constantinople; a historical note, dated 1385, refers to an Epirote noble.
- Oxford, Cromwell 22¹⁵⁵, 1314-1315, *Theodoros Studites, Paul Euergetinos, Catecheses*¹⁵⁶, parchment, written by the *hieromonachos* Mark (f. 270v, in cryptography); a note indicates that in the second half of the 16th century the manuscript was in the Metropolis of Grebena, South Macedonia, mentioning Bishop Jeremias of Grebena and *pro-hegoumenos* Sophronios of a Theotokos monastery in the same Bishopric. Both *Hutter* (Bemerkungen) and *Crostini Lappin* (46) suggest a Constantinopolitan origin of the volume.

Group 4. Manuscripts located in Epirote libraries

I have not seen these manuscripts and for many of them there is just one published image, or none at all; therefore I list them here only for the sake of completeness.

The manuscripts which have been most probably copied outside Epiros are written at the end of this list without a number.

11TH CENTURY

50. Monastery of Giromerios (near Filiates, Thesprotia), no number¹⁵⁷, **11th century**, *John Chrysostom*, In ep. I ad Corinthios, PG 61, 76, lin. 43; parchment (one folio).

12TH CENTURY

51. Ioannina, Archaeological Museum n° 43¹⁵⁸, **12th century**, *Lectionary of the Gospels*, parchment (one folio).
52. Ioannina, Zosimaia Bibl. n° 2¹⁵⁹, **12th century**, *Gospels*, parchment.

¹⁵⁴ *Cataldi Palau* (1997) (n° 32), 15-16, Pl. 9; *Hutter* CBM V (1997) (n° 15), n° 30.

¹⁵⁵ *Turyn*, GB. n° 53; *Repertorium I*, n° 266; *Hutter* CBM III (1982) (n° 15), n° 142.

¹⁵⁶ B. Crostini Lappin, *A fourteenth-century Homiliary for Nuns: Structure, composition and Context of ms. Cromwell 22. BZ 95* (2002) 35-68, with bibliography.

¹⁵⁷ *Politis* (1973) (n° 13), 366, Pl. 19.

¹⁵⁸ *Politis* (1973) (n° 13), 399-400.

¹⁵⁹ *Kyriakides* (1912) (n° 6), n° 2, 305; *Politis* (1973) (n° 13), 336-337, Pl. 6; according to this scholar, two folios of this codex are Plimpton Ms. 12, now in New York Columbia University, Butler Library, Rare Book and Manuscript Library; eight more folios form codex Münster, Institut für neu-testament. Forschung n° 3.

13TH CENTURY

53. Ioannina, Archimandreion n° 14¹⁶⁰, **1291/1292**, *Lectio-
nary of the Gospels*, oriental paper; the scribe Jakob
hieromonachos writes at the expense of priest Theodoros
of Char... (f. 187v).
54. Ioannina, Archaeological Museum n° 1¹⁶¹, **13th century**,
*Lectio-
nary of the Gospels*, paper.
55. Scamneli, Church of St Nicholas n° 1¹⁶², **13th century**,
Lives of the Saints of January, parchment.
56. Ioannina, Archimandreion n° 15¹⁶³, **13th-14th centuries**,
*Lectio-
nary of the Gospels*, occidental paper.
57. Bitsa, no number¹⁶⁴, **13th-14th centuries**, *Lectio-
nary of
the Gospels*, parchment.

14TH CENTURY

58. Ioannina, Archimandreion n° 3¹⁶⁵, **1364**, *Menaion* Sept.
Oct., occidental paper, scribe presbyter Iohannes τοῦ
Γαστρονίτου.
59. Ioannina, Archimandreion n° 2¹⁶⁶, mid **14th century**,
Menaion March-May, *Synaxarion*, occidental paper.
60. Ioannina, Archimandreion n° 20¹⁶⁷, **mid 14th century**,
Disticha Catonis translated by Planudes, occidental pa-
per.
61. Prebeza, Archive of the Metropolis n° 1¹⁶⁸, **mid 14th cen-
tury**, *Nicephorus Callistos Xanthopoulos, Interpretation
of Iohannes Climacos*, occidental paper.
62. Scamneli, Church of St Nicholas n° 3¹⁶⁹, **14th century**,
Horologion, occidental paper.

15TH CENTURY

63. Ioannina, Archaeological Museum n° 3¹⁷⁰, **15th century**,
Menaion, occidental paper.

¹⁶⁰) Lampros (1913) (n° 7), n° 14, 411-412; Politis (1973) (n° 13), 332; *Euaggelaton-Notara*, Συλλογή. 151.

¹⁶¹) Politis (1973) (n° 13), 374-375, Pl. 23; Weyl Carr (1992) (n° 30), 569 (as *Archaeological Museum* 2/172 a.).

¹⁶²) Politis (1973) (n° 13), 348-349, Pl. 13.

¹⁶³) Lampros (1913) (n° 7), n° 15, 412, dating it to the 15th century; Politis (1973) (n° 13), 332.

¹⁶⁴) Politis (1973) (n° 13), 343-347, Pls. 9-12; Weyl Carr (1992) (n° 30), 569.

¹⁶⁵) Lampros (1913) (n° 7), n° 3, 403, dating it to the 15th century; Politis (1973) (n° 13), 330-331, Pl. 1.

¹⁶⁶) Lampros (1913) (n° 7), n° 2, 402-403, dating it to the 15th century; Politis (1973) (n° 13), 330.

¹⁶⁷) Lampros (1913) (n° 7), n° 20, 415-418; S. P. Lampros, Ἡ ὑπὸ τοῦ Μαξίμου Πλανούδη μετάφρασις τῶν λεγομένων διστίχων τοῦ Κάτωνος καὶ τὰ σχόλια αὐτῆς ἐν τῷ κώδικι τοῦ Ἀρχιμανδρείου Ἰωαννίνων, *Νέος Ἑλληνομνήμων* 15 (1921) 217-228, Pl. on 219; Politis (1973) (n° 13), 332-333, Pls. 4a, 4b.

¹⁶⁸) Politis (1973) (n° 13), 358-59, Pl. 16.

¹⁶⁹) Politis (1973) (n° 13), 349.

¹⁷⁰) Politis (1973) (n° 13), 376.

64. Scamneli, Church of St Nicholas n° 5¹⁷¹, **15th century**,
Euchologion, occidental paper.
65. Prebeza, Archive of the Metropolis n° 2¹⁷², **15th century**,
Fragments from a Menaion, occidental paper.
66. Ioannina, Archimandreion n° 18¹⁷³, **15th century ex.**,
Menaion June, occidental paper.
67. Scamneli, Church of St Nicholas n° 6¹⁷⁴, **15th-16th centu-
ries**, *Psalter*, occidental paper.

16TH CENTURY

68. Ioannina, Archimandreion n° 17¹⁷⁵, **1511** (f. 145v),
Praxapostolos, paper, scribe Iohannes, cryptography.
69. Ioannina, Archimandreion n° 13¹⁷⁶, **1549** (f. 446),
*Lectio-
nary of the Gospels*, paper, copied by the monk
Neophytos.
70. Scamneli, Church of St Nicholas n° 7¹⁷⁷, **1557** (f. 172),
Nomocanon, occidental paper, scribe Euphrosynos.
71. Parga, Church of the Apostles, no number¹⁷⁸, **1567** (at the
end of the codex), *Lectio-
nary of the Gospels*, occidental
paper.
72. Ioannina, Metropolis, n° 1¹⁷⁹, **1599**, scribe Matthew
Pogonianes of Epirus (= Matthew of Myra [ca.
1550-1624], Repertorium I 271; II 372; III 446).
73. Ioannina, Zosimaia Bibl. n° 18¹⁸⁰, **16th century**, *Eucho-
logion*, paper.
74. Ioannina, Zosimaia Bibl. n° 22¹⁸¹, **16th century**, *Tri-
odion*, paper.
75. Ioannina, Archaeological Museum n° 8¹⁸², **16th century**,
Triodion, paper.
76. Scamneli, Church of St Nicholas n° 2¹⁸³, **16th century**,
Menaion Jan.-Feb., occidental paper.
77. Scamneli, Church of St Nicholas n° 8¹⁸⁴, **16th century**,
Euchologion, occidental paper.
78. Scamneli, Church of St Nicholas n° 4¹⁸⁵, **16th century
ex.**, *Nomocanon Malaxou*, occidental paper.

¹⁷¹) Politis (1973) (n° 13), 350.

¹⁷²) Politis (1973) (n° 13), 359.

¹⁷³) Lampros (1913) (n° 7), n° 18, 414-415, dating it to the 16th century; Politis (1973) (n° 13), 332.

¹⁷⁴) Politis (1973) (n° 13), 350.

¹⁷⁵) Lampros (1913) (n° 7), n° 17, 413-414, dating it to the 16th century; Politis (1973) (n° 13), 332.

¹⁷⁶) Lampros (1913) (n° 7), n° 13, 411; Politis (1973) (n° 13), 332.

¹⁷⁷) Politis (1973) (n° 13), 350-351.

¹⁷⁸) Politis (1973) (n° 13), 364-365.

¹⁷⁹) Lampros (1913) (n° 7); Politis (1973) (n° 13), 333-334 referring to the previous bibliography, Pl. 5.

¹⁸⁰) Politis (1973) (n° 13), 367.

¹⁸¹) Politis (1973) (n° 13), 370-371.

¹⁸²) Politis (1973) (n° 13), 379.

¹⁸³) Politis (1973) (n° 13), 349.

¹⁸⁴) Politis (1973) (n° 13), 351.

¹⁸⁵) Politis (1973) (n° 13), 349-350.

79. Prebeza, Archive of the Metropolis n° 3¹⁸⁶, 16th century ex., *Maximos Confessor*, occidental paper.

NOT COPIED IN EPIRUS

- *Athens, EBE 2363¹⁸⁷, 11th-12th centuries, *Lectio-nary of the Gospels*, parchment; bought by Lector Papademetrios of Ioannina, the codex was there in 1865. The manuscript shows no particular signs of being Epirote.
- Ioannina, Archimandreion n° 6, 7, 8¹⁸⁸, 12th cen-tury, *Lectio-nary of the Gospels*, parchment.

Politis considered the manuscript datable to the 12th century and probably copied in the capital.

Abbreviations

- BHG *F. Halkin*, *Bibliotheca Hagiographica Graeca*. 3e éd. (*Subsidia Hagiographica* 8a). Bruxelles 1957. *Novum Auctarium (Subsidia Hagiographica* 65), Bruxelles 1984.
- BNJ *Byzantinisch-neugriechische Jahrbücher*.
- Briquet *C. M. Briquet*, *Les filigranes. Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*. Paris 1907 (Amsterdam 1968)².
- BZ *Byzantinische Zeitschrift*.
- EBE Athens, Ethnike Bibliotheke tes Hellados.
- EEBS *Ἑπετηρίς Ἑταιρείας Βυζαντινῶν Σπουδῶν*.
- Clark, A *Descriptive Catalogue*.
K. W. Clark, *A descriptive Catalogue of Greek New Testament Manuscripts in America*. Chicago 1937.
- De Ricci, Census
S. De Ricci-W. J. Wilson, *Census of Medi-
eval and Renaissance Manuscripts in the
United States and Canada*. II, New York.
1935-40; 1961².
- Euaggelatos-Notara*, Σημειώματα
F. Euaggelatos-Notara, "Σημειώματα" Ἑλ-
ληνικῶν κωδίκων ὡς πηγὴ διὰ τὴν
ἔρευναν τοῦ οἰκονομικοῦ καὶ κοινωνι-
κοῦ βίου τοῦ Βυζαντίου ἀπὸ τοῦ 9ου
αἰῶνος μέχρι τοῦ ἔτους 1204. Athens
1978.

Euaggelatos-Notara, Συλλογὴ

F. Euaggelatos-Notara, Συλλογὴ χρονο-
λογημένων "Σημειωμάτων" Ἑλληνικῶν
κωδίκων 13ος Αἰ. Athens 1984.

HX

Leroy

Ἑπειρωτικά Χρονικά.

J. Leroy, *Les types de réglure des manus-
crits grecs (Institut de recherche et
d'histoire des textes. Bibliographies. Collo-
ques. Travaux préparatoires)*. Paris 1976.

Marava-Chatzinicolaou - Toufexi-Paschou

*A. Marava-Chatzinicolaou - C. Toufexi-Pa-
schou*, *Catalogue of the Illuminated Byzanti-
ne Manuscripts of the National Library of
Greece*. I, Athens, 1978; II, 1985; III, 1997.

Olivier, Répertoire.

J.-M. Olivier, *Répertoire des bibliothèques
et des catalogues de manuscrits grecs de
Marcel Richard. (Corpus Christianorum)*.
Turnhout 1995.

Prato, Studi

G. Prato, *Studi di paleografia greca (Centro
Italiano di Studi sull'Alto Medioevo. Collec-
tanea* 4). Spoleto 1994.

PLP

*Prosopographisches Lexikon der Palaiolo-
genzeit*. Erstellt von *E. Trapp*, unter Mitar-
beit von *R. Walther*, *H.-V. Beyer* u. a. Wien,
1976-1996.

Repertorium I

E. Gamillscheg-D. Harlfinger-H. Hunger,
*Repertorium der griechischen Kopisten
800-1600*. 1. Teil: Handschriften aus Bibli-
otheken Grossbritanniens. Wien 1981.

Repertorium II

E. Gamillscheg-D. Harlfinger, *Repertorium
der griechischen Kopisten 800-1600*. 2.
Teil: Handschriften aus Bibliotheken Frank-
reichs. Wien 1989.

Repertorium III

E. Gamillscheg-D. Harlfinger, *Repertorium
der griechischen Kopisten 800-1600*. 3.
Teil: Rom mit dem Vatikan. Wien 1997 [Er-
stellt von *E. Gamillscheg*, unter Mitarbeit
von *D. Harlfinger* und *P. Eleuteri*].

Sautel

J.-H. Sautel, *Répertoire de réglures dans les
manuscrits grecs sur parchemin. (Bibliolo-
gia*, 13). Turnhout 1995.

Scritture, libri e testi

*Scritture, libri e testi nelle aree provinciali
di Bisanzio. Atti del seminario di Erice
(18-25 settembre 1988) a cura di G. Cavallo*

¹⁸⁶) *Politis* (1973) (n° 13), 359, Pl. 17.

¹⁸⁷) *Marava-Chatzinicolaou - Toufexi-Paschou* I, n° 35.

¹⁸⁸) *Lampros* (1913) (n° 7), 404-406, dating it to the 14th century; *Politis* (1973) (n° 13), 331, Pl. 2.

- *G. De Gregorio - M. Maniaci* I-II, Spoleto 1991. TIB
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PLATES



Pl. 1 Ann Arbor, University of Michigan, Mich. MS 38, f. 15



Pl. 2 Athens, Ethnike Bibliotheke tes Hellados, MS 2672, f. 75



Pl. 3 Athens, Ethnike Bibliotheke tes Hellados, MS 4080, f. 122



Pl. 4 Ann Arbor, University of Michigan, Mich. MS 59, f. 23



α. Ἰωάννινα, 'Εταιρεία Ἑπειρωτικῶν μελετῶν.



β. Ἰωάννινα, 'Εταιρεία Ἑπειρωτικῶν μελετῶν.

Pl. 5 Ioannina, 'Εταιρεία Ἑπειρωτικῶν Μελετῶν, MS no n°, α and β (reproduced from Politis (13))



Pl. 6 Athens, Ethnike Bibliotheke tes Hellados, MS 2112, f. 54



Pl. 7 Ann Arbor, University of Michigan, Mich. MS 28, f. 86v



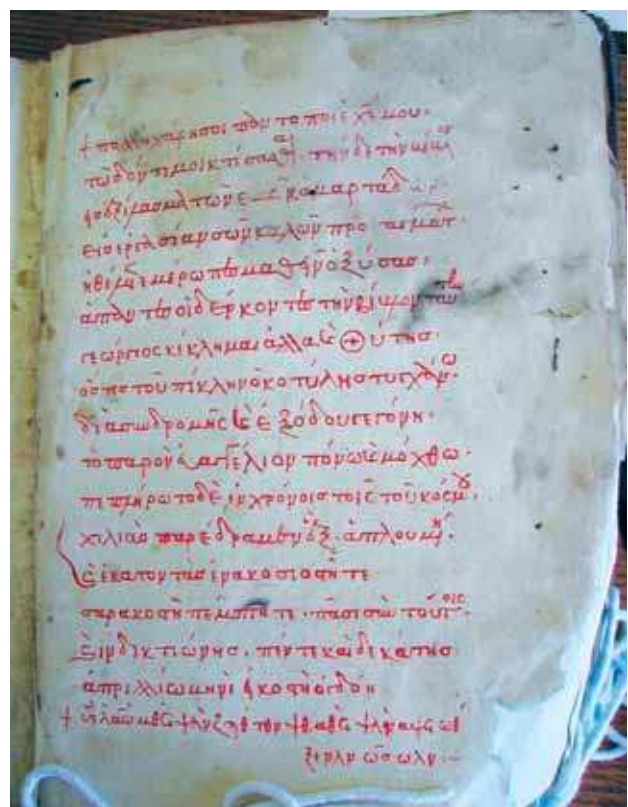
Pl. 8 Ann Arbor, University of Michigan, Mich. MS 28, f. 4v



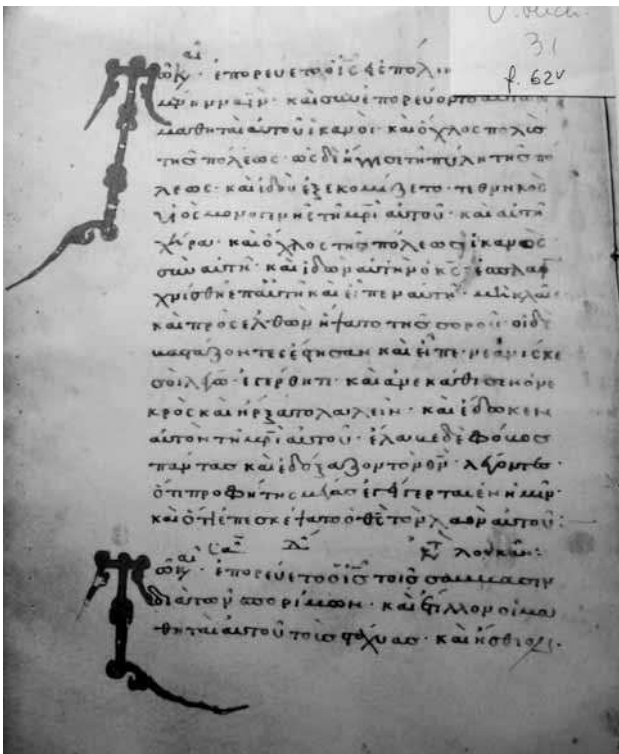
Pl. 9 Ann Arbor, University of Michigan, Mich. MS 17, f. 6



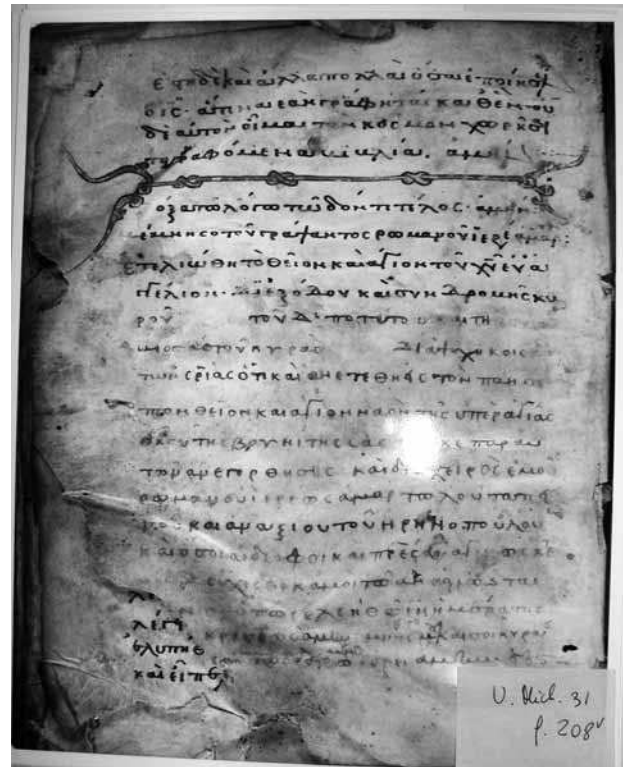
Pl. 10 Ann Arbor, University of Michigan, Mich. MS 29, f. 68



Pl. 11 Ann Arbor, University of Michigan, Mich. MS 29, f. 309



Pl. 12 Ann Arbor, University of Michigan, Mich. MS 31, f. 62v



Pl. 13 Ann Arbor, University of Michigan, Mich. MS 31, f. 208v



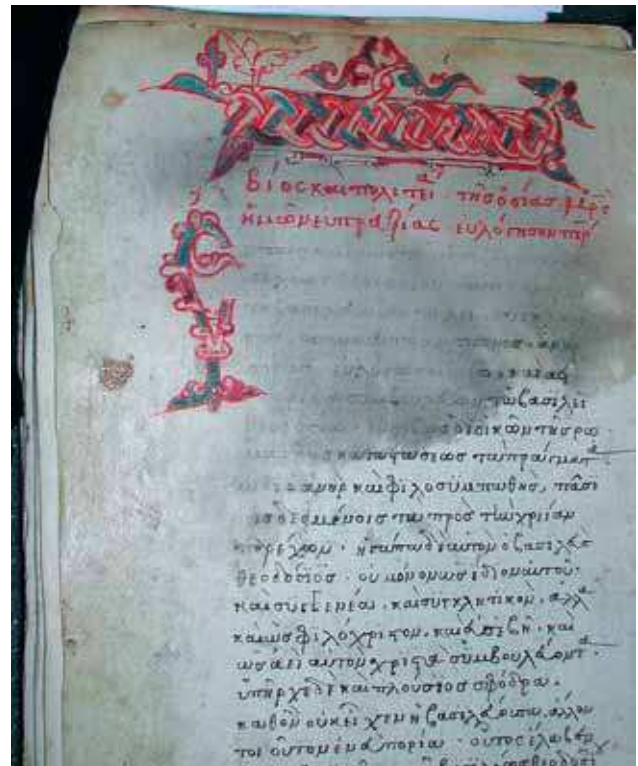
Pl. 14 Ann Arbor, University of Michigan, Mich. MS 17, f. 75v



Pl. 15 Ann Arbor, University of Michigan, Mich. MS 28, f. 93v



Pl. 16 Ann Arbor, University of Michigan, Mich. MS 43, f. 75



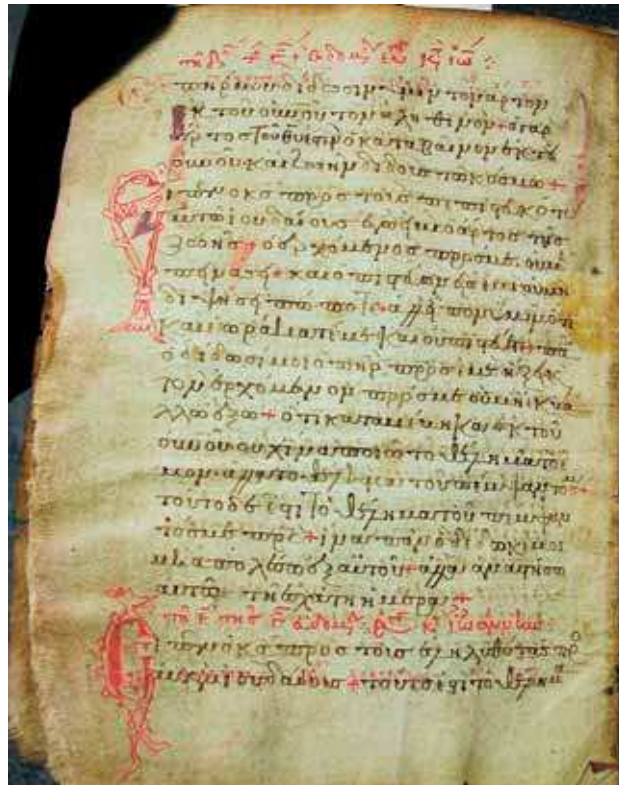
Pl. 17 Ann Arbor, University of Michigan, Mich. MS 50, f. 50v



Pl. 18a Ann Arbor, University of Michigan, Mich. MS 59, f. 124v



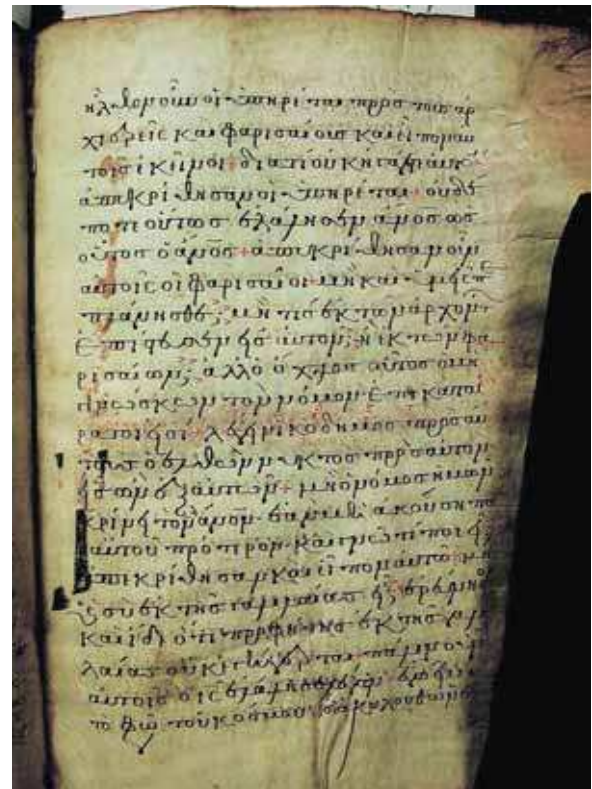
Pl. 18b Ann Arbor, University of Michigan, Mich. MS 59, f. 123v



Pl. 19 Ann Arbor, University of Michigan, Mich. MS 83,
f. 16v



Pl. 20a Ann Arbor, University of Michigan, Mich. MS 83,
f. 28



Pl. 20b Ann Arbor, University of Michigan, Mich. MS 83,
f. 44



Pl. 21 Athens, Ethnikē Bibliothēkē tes Hellados, MS
4079, f. 132



Pl. 22 Athens, Ethnikē Bibliothēkē tes Hellados, MS
4079, f. 93v



Pl. 23 Athens, Ethnikē Bibliothēkē tes Hellados, MS
4080, f. 38